

# Zion's Herald.

PUBLISHED BY  
BOSTON WESLEYAN ASSOCIATION,  
36 Bromfield Street, Boston.  
A. S. WEED, Publisher.

BRADFORD E. PEIRCE, Editor.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

After Jan. 1, 1880 price to all ministers \$1.50 per year.  
All other subscribers \$2.50 per year.

Specimen Copies Free.



VOLUME LVII.

BOSTON, THURSDAY, APRIL 29, 1880.

NUMBER 18.

## THE HOUSE I LIVE IN.

BY MRS. REV. DANIEL FILLMORE.

[Written on her 85th birthday, March 12, 1880.]

Four score and five years to a day,  
I've dwelt within this house of clay,  
Which once was new and strong;  
But now, time-worn and weather-stained,  
A shelter of its comforts drained,  
Which I must leave ere long.

Against life's storms it long stood fast,  
And braved the tempest's furious blast,  
But now, grown old and weak,  
The changing seasons' heat and cold  
That pierce its walls through chinks untold  
Make it to shake and creak.

The tiling from the roof has strayed,  
The rafters with decay beneath it laid  
Grow dank and oblique;  
The base is swelled, the pillars swayed,  
The windows dim, door-posts decayed,  
And all the hinges grate.

The chimney draughts are never sure,  
The furnace fails to heat,  
So choked is every flue;  
Whichever way the weather-vane  
May point, whene'er it turns again  
The air comes wheezing through.

And soon — 'tis plain to every eye —  
This tottering structure'll prostrate lie;  
Then where shall I abide?  
He, who the building framed from dust,  
And hath preserved so long, we trust,  
Another will provide.

And that this "spark of heavenly flame,"  
The spirit — or whatever the name  
Of this our conscious life —  
Will ne'er be quenched or blotted out,  
But live, and have, without a doubt,  
A home with blessings ripe.

We cannot know, as did the saint  
Who up to high heaven went  
Its mysteries to explore;  
We're blind, imperfect, immature,  
Yet trust, somewhere, to grow more pure  
And wise, forevermore.

Providence, R. I.

## INDIA.

BY REV. L. R. JANNEY.

There never was such a grand out-look for Christian work in India as at the present time. There never was a greater demand for laborers, and laborers were never responding so freely. The advance is going on in every direction. Indications show very plainly that heathenism is crumbling every where. Nothing shows this as a fact more than individual cases. Here is a blacksmith who used to worship his tools and give his money to the support of lazy Brahmin priests; to-day he casts away his household gods, heirlooms of generations, and tells the priests to go about their business and work for their living as he does. Ask him the reason of this, and he says: "Ah, Sahib, since you missionaries have come among us, we know there is no virtue in bowing down to our gods, and we are sure that the Brahmins are great rogues who lie to us in order to secure their own comfort at our expense." But they do not as readily turn to the worship of Jesus as they do from their old superstitions. The power of the devil is manifested in some other way always. It is a hard matter to get them to understand the spiritual import of Christianity; that Christ dwells within; and that this fact is manifested, not by vain show, rites and ceremonies, but by real personal holiness. The devil is using his utmost power to counteract the loss of the idol worship of wood and stone by introducing Catholicism and ritualism. These bring in fair substitutes to the minds of these poor creatures for the gods renounced, and at the same time draw away their poor souls from the true source of spiritual strength — Jesus. Righteousness and goodness in themselves have little charm to these poor, degraded souls who have never been taught that these are essential elements. Hence if in any way they are able to set these aside, and in their place perform some sacrificial rite or do some meritorious deed, they seem satisfied, not realizing that outward works are of no avail while the inward life is unchanged.

Methodism is doing a grand work for India in more ways than one. Its impress is felt and realized among others than those under its immediate influence. Brother Taylor's movement here was, and is, of God. We believe it commenced among the right class of people, and has largely remained among them according to God's own plan. This people are poor, and were very much despised. They have but little of that independent spirit that pervades the common people of America. They were largely under the influence of ministers of a Church whose example was anything other than that which should adorn the walk and conversation of a servant of Jesus. In-

stead of being way-marks leading towards heaven, they were often guide-posts to hell. Hence the people were sinful and vile, polluted and degraded, at the same moment thinking they were Christians and on their way to heaven. We need not state that such minds are hard to reach, and that it is hard to make them understand the real truths of the Gospel. They can talk of heaven as their highest hope and certain home, and at the same time get drunk, gamble, and do all manner of evil. But they are getting their eyes open to the truth. Methodist ministers have been securing the land from centre to circumference in almost every direction, preaching eternal truths anywhere and everywhere, on railway trains, at wayside stations, and wherever two or three could be gathered together. This fact has undermined the false teachings of ritualists, etc., and at the same time given the poor people a more independent spirit. Glory to God!

But we do need helpers — strong, able men to follow up this same line of work. There are other fields not yet occupied that are calling for help. In 1876 we had 24 members in the South India Conference, now we have 38. Some of these have entered the field among the natives. They need prayer and sympathy. That is, perhaps, the hardest and most self-sacrificing field in the world. You would think so if you knew the mind of the poor native. He has not much heart who sells his own mother for twelve cents; he has not much compassion who coldly and unfeelingly sees his own countrymen starving and dying all around, while he has plenty in store that he could easily spare and never feel it. This is native character. Nevertheless, this same unfeeling, hard nature is what human nature everywhere would bring forth without the blessed influence of the Gospel. Among such we are determined to go, trusting in Elijah's God and New Testament faith. Will we succeed? Some smile, and look as if they knew of failure and death at the not distant result. Who can tell the issue? Everything naturally is against such a course. But we believe God demands just such an action from some one, and if He calls we are ready to say as one of old, "Here am I; send me."

We need helpers — school-teachers who are willing to teach and pray and work with the same prospects. Our children are now largely taught in Roman Catholic and ritualistic schools. This fact hinders our work greatly. Had we good teachers who with faith and Holy Ghost power would go into this work with willing hearts, the result would be greater and better. The work of the pastor in India cannot be neglected. Few of us are able to do two men's work in two different departments. There is at the present time a fine opening for a Methodist school in the very centre of India, where there are two non-Protestant schools to which the children must attend, or not attend any. There we have a Sunday-school of over sixty children. This school matter is engaging our earnest attention. It is growing upon us daily. Remember, this country is not America; we have no such grand institutions here as are there. Educational matters are generally controlled by the Church, Government giving grants-in-aid under certain conditions. Are there not consecrated men and women who will enter into this work? The question often arises, Cannot teachers be found there? We unhesitatingly answer no, they cannot unless large inducements are offered. Another generation will go by before they can be. The education given here is generally very superficial; we mean in the common schools, convents, etc. We need teachers qualified to teach arithmetic, English grammar, geography and other common branches. The position would not be very lucrative. The pay would, however, come with interest more than compound in the great hereafter.

Just a word about the last Conference session at Allahabad. It was a glorious hallelujah time. We know what that means. If not, come to India and you will find out. It was the richest, best and happiest time many of us ever enjoyed. May they get better every year! The reunion with the North India Confer-

ence was most enjoyable. They are a grand set of men, and are doing a noble work for Jesus. Their faces showed hard work. A nobler and better set of men are not found anywhere.

A fine new M. E. Church has just been dedicated in Bombay, Rev. I. F. Row, pastor; another at Nhow, Central India, Rev. W. F. G. Curtis, pastor.

## INTO THE INDIAN COUNTRY.

A RIDE INTO WASHINGTON TERRITORY.

BY WILLIAM INGRAHAM HAYEN.

The late trouble with the Ute Indians has awakened unusual interest in the Indian question. Many writers have given the pros and cons of the present policy, attacking now the Indians and now the Department. Still the solution of the question has not been reached. Will you prepare yourself for a five days' trip, and visit with me the Yakima Agency? A look into matters may help you to settle this vexed problem. We are on the north bank of the Columbia River, "the second largest body of fresh water in the United States." A brown ridge rises before us, shutting out the prospect. On the opposite bank of the river, over half a mile away, is a similar bluff, hiding from view all the treasures of Central Oregon. We lunch, enter our "hack" — a strong, two-seated wagon drawn by a pair of government mules — and are off. For a rod or so we rush through the dust, but in a few minutes come to the climb. Up, up we creep, following the curves of the mountain side, as an ant would work its way to the top of an old intrenchment. An hour, and we are on the summit; then you see why the river steamers are bringing hundreds of people each trip up the wonderful Columbia.

Before you the hill slopes to the level; and there lies a broad prairie, dotted with houses, mottled where the ripening fields touch their fallow neighbors. Twenty miles to the north the forests fringe the horizon, screening the feet of the snow peaks behind them. East and west stretches the farm-land, far as the eye can reach, fertile as man could wish. Over your left shoulder the cleft summit of Mt. Hood glitters in the sunlight; further towards the ocean, the beautiful dome of Mt. St. Helen's rests like a cloud in the blue sky. Right before you Mt. Adams rises rosy, while off in the distance Mt. Rainier limits your vision.

A pressure on the brakes, a crack of the lash, and we soon reach the valley. For twelve or thirteen miles we ride, past acre after acre of wheat, till we come near the edge of the woodland. Here a young town has sprung up — Goldendale — a little settlement of frame dwellings, stores, and corner lots. One church, a snug little building with a green spire, is the only public edifice in the town. Its pastor, a member of our Columbia River Conference, has here a thriving work.

We stay over night, and in the early morning enter the groves of pine and fir. At noon-time we rest along-side of a little brook that is cold from its morning start in the snows. An hour passes quickly in eating and sleeping. We fare well, for we are with the prince of this region. Ever since we passed two tall pines, nearly ten miles back, we have been traveling outside of the range of the laws of the United States. We are in the Indian country, the Yakima Reservation, where our host and guide, Father Wilbur, is virtual monarch. I rather think you might have noticed a kindling of the eye as we left those trees behind; I know you heard the crack of the whip that asserted his authority.

A few miles brings us to the summit; we are on top of Simcoe Mountain, over two thousand feet above our morning starting place. Out through the branches to the left the snows of Mt. Adams seem to be within our reach. We gallop on, down gentle inclines, into sunny meads, through this most perfect of forests. It is an open woodland. Straight branching firs, and huge pines, whose girth five men could not span, stand, not packed densely together, but apart, as becomes such majesty. The golden moss clings to their branches as shin-

ing armor; here and there dark gray hangings betoken sadness and decay; while the tall grass, filled with its fluttering, humming life, carpets the ground. Have you ever seen Doré's pictures in Atala? Do you remember the one illustrating these words, "I took the body on my shoulder, the hermit walked in front of me?" Nothing better describes these Yakima woods. The long vistas deeply shaded, the hanging tassels of dead branches, which winter snows have draped, and now the black moss covers — all is there pictured. Only this warm sunlight is wanting to give color to that scene.

It is growing dark. We are nearly at the bottom of the mountain; one more pull and a crazy ride down a long rough hill, and we come to open ground. We soon see a house in the distance, a large, well-built structure, and, opposite, a saw-mill. We expect this is the place, but find it is only the dwelling for one of the employees, who has the neighboring mill in charge.

Ten miles further, over a bare hill, through the low timber of one of the streams that water the reservation, across a sage brush country, and we trot into a cluster of houses and barns and sheds, up to a landing place, and are soon in the comfortable quarters of Fort Simcoe, the home of the Indian Agent.

You have had a good night's rest, and are now ready to look around. You see that you are in one of a line of houses along the south side of a square that used to be a parade-ground. On each of the other sides of the square are similar buildings, occupied now, not by officers or soldiers in the army, but by the employees of the agency. In the immediate neighborhood are the school-houses, blacksmith and carriage shops, the slaughtering place and commissary's department, besides numerous barns and store-houses. The whole is situated in an oak grove where there are a number of cold springs, giving the Indian name of "Mool-Mool" to the place.

The mules are again harnessed, and Father and Mother Wilbur are ready. Will you jump in? We are off for a thirty-mile drive among the farms of the inhabitants.

The reservation is sixty miles long by forty miles wide, containing, therefore, twenty-four hundred square miles. Of this about one hundred and thirty-nine thousand acres, or over two hundred square miles, are tillable, the rest being forest or mountain. There are on the reservation over four thousand Indians, including five hundred Putes received last February from the war-path. The majority of the Indians are Kikikits. Enough of statistics for now.

We are going through a sage brush level, in appearance as lifeless and forlorn as a mule; but a bend in the road brings us to a well-fenced piece of property, bristling with the headless stalks of wheat. A few rods further, and we come to a little two-story cottage with an L, well-painted and tidy. We knock at the door, and a neatly-clad Indian woman answers. We go in. The room is one-half the size of the house, which has a twenty-four foot front, and is sixteen feet deep, with an L about fourteen feet square. A table and a few chairs are the chief furniture. Over the mantel a Yankee clock ticks the time. On the walls hang a few prints. A glance into the bed-room reveals a well-made bed, much neater than the average in a college dormitory. While we are prying around, an animated conversation is going on between the hostess and Mother Wilbur whom all these Indians love as if she were a saint. The bright-eyed, long-haired woman is as bashfully polite as most country matrons would be to guests entering their houses early in the morning. She apologizes — yes, really an Indian "squaw" apologizes — for a little disorder in her rooms. She has been out to the river with her husband and has just returned. We say good-by, and move on, passing a large number of these pleasant houses in our morning's ride.

On our way back we stop at Edward's house, and find him, who only a few years ago was a low, lazy, whiskey-drinking Indian, standing near his barn, unloading the grain

from his own wagon, which he has just drawn in by his own horses from his own farm. All this he has gained, not by gift, but as pay for work done. Edward is now a good Christian man.

But you will think these are exceptions, only taken to show one side of the picture. Let me give you some figures. There are on this reservation seven thousand acres cultivated by Indians; also two hundred and forty of these tasteful cottages owned by Indians, built by Indians, from material one-half of which is furnished by Indians. If one of the tribe wishes a house, he receives permission from the agent, then goes into the woods, and gets his logs. Then he has them sawn at the mill, and hauls the lumber to the chosen site. After this Father Wilbur will allow his carpenter to assist in putting up the frame, and will furnish the hardware and other little things necessary to the completion of the structure.

But to go on with the figures. There are six hundred and forty families engaged in civilized pursuits, and one hundred and seventy children in the schools. Last year there were over forty thousand bushels of grain raised solely by the Indians. They own seventeen thousand horses and four thousand head of cattle. This represents property raised and cared for by these, so-called, "savages."

## LETTER FROM NEW YORK.

BY REV. R. WHEATLEY.

The unusually protracted session of the late New York Annual Conference was remarkable in several respects. First of all, a disposition to hold the depositaries of power to a strict official accountability developed itself. Not the shadow of a doubt was cast upon their uprightness, or upon their action as being the best of which they were individually or collectively capable; but still, as trustees of a corporate body, the members of that body wished to know precisely how their affairs had been administered, and also to exercise their own independent choice in the selection of new associates for old officials. Frequent elections are the conditions of health to all freely-constituted bodies. They involve reconsideration of the objects held in view by the organization, careful scrutiny of methods, rigid inquiry into the fitness of candidates, earnest effort to acquire eligibility for office, and greater efficiency in the incumbents. No doubt there are unpleasant incidents connected with them; but so there are with winds, and waves, and showers, and other parts of that wondrous machinery of nature which saves the world from suffocation, corruption and death. In this life no good can be obtained without the suffering of some incidental annoyance.

## CONFERENCE HOME MISSIONARY SOCIETY.

Methodism boasts that all her active itinerants are common pastors of a common Church. This may be so potentially. If it were so really, then there would not be such conspicuous differences in the salaries received by them — differences wholly independent of age, service, or need. In the New York Conference the report of salaries in the Minutes is a curious study. The highest stipend paid is \$5,000. Two churches pay \$3,000 or over; twelve \$2,000 or over; nine \$1,500 or over; thirty-eight \$1,000 or upwards, but less than \$1,500. Passing over the intermediate grades to the lower, we find fifty charges paying a salary of over \$500, but less than \$600; seventeen of more than \$400, but less than \$500; and nineteen of \$400 or less. Of the eighty-six pastors who receive less than \$600, many are men with families, and who, when unusually burdened by sickness, may be compelled to appeal to the committee on necessities for help. Single men receiving the higher salaries, and men of large family receiving the lower, are scarcely in harmony with the connective and co-operative genius of Methodism.

Within the limits of the New York Conference outside New York city, no weak charge is aided, no scanty salary supplemented from any ecclesiastical source. Appropriations

from the Missionary Society were relinquished when that institution was growning under the burden of debt. Nor should they be sought again, now that the load has dwindled to manageable proportions. Rather should local effort be made to nourish the weak churches and to sustain the scantily paid pastors. There are always people in the different charges who believe in foreign evangelization, but who believe in home evangelization more. Give them an opportunity to work out their own theories, and thus to supply the pressing need. This is just what the New York Conference has done by the adoption of its Home Missionary Society. Presbyterians, Baptists, Congregationalists, Episcopalians, all zealously sustain the home work, and maintain that by so doing they are more effectively sustaining the foreign mission enterprise. To neglect the home churches, that a little timely sympathy and help might save, is to dry up the stream of supply for foreign missions at its very source. How the new organization will work is yet to be seen. It is, at least, an honest tentative experiment on a felt difficulty.

## ANNIVERSARIES.

Chaplain McCabe, who is a member of this Conference, is a home missionary of pronounced type — always aggressive, humorous, prompt to seize opportunity, and effective. His addresses never fail to evoke a sparkling "flow of soul." Dr. Rust, too, the "old man eloquent," is always a welcome guest — thunderous, flashing, enthusiastic, and a "dead shot" at the feelings and pockets of his hearers. Rev. Dr. Carroll, of Newburgh, was also present, and utterly forgot his subordination in the heartiness and sunshine of a Methodist Conference. He evidently believes in the redemptibility of all men, if we may judge from his sermon on Sunday, and from the temperance address delivered to delighted thousands in Haverley's theatre on the afternoon of the same day. His lecture on "The Young Man in Chains," though very good before, is much improved by recent omissions and additions.

## BOB HART.

Speaking of Haverley's theatre, reminds the writer of James Sutherland, alias Bob Hart, whose name has often appeared in the papers. He was a theatrical star of the second magnitude at least. He is a weaver in the Custom House. He was a singer outspoken and comical. He is a probationer in the Bedford Street M. E. Church, and a member of the class of Mr. Jacob Story. What is better still, his old friends believe that he is a sincere and true Christian, and but lately testified their regard for him by the presentation of a splendid suit of broadcloth. Fabulous sums are said to have been offered him if he will return to the mimic stage. "Not for New York," he has replied. He sees that it is everything but a huge "goak."

## TRINITY CHURCH.

The occasion of the presentation to Mr. Sutherland was his appearance at the Free Evangelical Church in 34th Street and 8th Avenue as a kind of assistant to the pastor, Rev. George J. Mingins. That church was opened on the Conference Sabbath under the new auspices. Somehow or other, we did not care to attend. The disappearance of an edifice, sold for \$75,000, from the list of Methodist churches, occasioned us no joy. It has never been a really prosperous church, either as Trinity Church or as the Free Tabernacle. Perhaps it was best to sell it. There are many Methodist churches in the locality. But still we cannot but look upon cities as we do upon stages; there is always room for another church. However, the transfer is completed, and the money received therefor is to be used in diminishing old debts and in building new churches where they are grievously needed. The other denominations fare no better in New York than we, always excepting those avaricious grabbers, the Roman Catholics; but that does not help us.

LIFE: ITS TRUE GENESIS.  
Life is full of startling contrasts. Diversified life springs out of universal

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death. Therefore why should we not turn from stone churches to living literature, and that with the hope that the decrease of one Methodist church will be the birth of many? The living literature we indicate, is nothing more nor less than a remarkable book to be issued very shortly by G. P. Putnam's Sons, New York. It plants itself squarely on the Bible Genesis, and shows that all the phenomenal forms of life, in both the vegetable and animal kingdoms, are traceable to this one formula: That the primordial germs (meaning germinal principles of life) of every living thing — man alone excepted — are in themselves upon the earth; and that they severally make their appearance, each after its kind, whenever and wherever the necessary environing conditions exist. This formula is based upon the three Hebrew words in Genesis 1: 11, translated in our version, "whose seed is in itself upon the earth."

Space will not permit further description. The first thousand, we understand, has been sold already in advance of publication. Orders will certainly pour in by other thousands. The fact indicates popular reaction from materialism to Scriptural spiritualism. The shelves of the great New York publishers groan beneath the weight of unsalable materialistic books. They do not satisfy either mind or heart, much more both. The world yearns for Christ Jesus, though without knowing it. This book will help to lead the world to Him. It is written by Judge R. W. Wright of New Haven, an author of wide reading, excellent scholarship, rare forensic acumen, and withal of deep, intelligent piety. You will like it much.

## HAYEN NORMAL SCHOOL.

While we sincerely hope that all the readers of ZION'S HERALD are interested in the educational work among the freedmen of the South, yet there is, and always will be, a peculiar interest felt for the school that bears the name of the great Bishop from New England. Our colored people hardly believe he is dead. They see his work going on day by day, and the very truths and principles that he taught, and which made him so odious to the people of the South, faithfully exemplified and practiced to-day. It was only last November that he wrote urging us on, with counsels and encouragement, and saying that he would be with us in January. We counted on his help in a theological institute. Just before he departed, our little girl, that he had congratulated a glad mother upon, was laid under a mulberry tree opposite our school, beside another loved teacher, and her spirit went to await him who was so soon to come.

We have a fine three-story building, in a beautiful pine grove, but unfurnished for boarders. About one hundred students attend most of the school year. Steady progress has been made all this year, the interest increasing. Music has been taught this year, for the first time, by the wife of the Principal, and it has helped much in our public worship and teaching. We have a Good Templars' lodge, and a juvenile temperance society in the Sunday-school, which have helped to revolutionize both principles and practice. On Christmas, most everybody drinks; and when church folks were called to account for it, they claimed exemption, as it was a new rule. Probably three-fourths of all our membership in the South drink, more or less. Herein lies the most stupendous work yet to be done in the South, as Bishop Haven remarked to the writer last winter. In this town four colored men to one white man will drink at a bar. It was always easier to copy a vice than a virtue. Our church should have some special agents to teach and inform the people and the preachers on this important but hidden and neglected question.

How about politics? Well, the average Southerner now has got reconciled to the average negro having a spelling-book; but as to his getting any Latin or geometry, he still thinks that the colored boy's skill is too thick for that. As to the colored man's stilling office, that is regarded, to put it mildly, as an impertinence. Ku-kluxism has almost disappeared and a new game is being played which is more successful. They now embrace the colored man, and pour whiskey down his throat, and then vote him easily. The colored race now in the schools will not be used so, but what are we going to do before they come on the stage of action?

We hope our friends in New England will not forget us here at Waynesboro', but will reserve a place in their hearts and pocket-books for us. Just at this time we make no special appeal. We will only say that if some of our churches would send us a few barrels of clothing, etc., for the twenty young men now in our building, it would help them much.

We return thanks to Lee & Shepard, of Boston, for a copy of Bishop Haven's sermons, for our library.

CHAS. P. WELLMAN, Principal,  
Waynesboro', Ga., March 18.



## CHANGES IN THE DISCIPLINE.

Mr. Editor: Will you allow another old brother to "say his say" on two or three changes of our economy mooted at the present time?

## 1. THE EPISCOPACY AND THE PRESIDING ELDERSHIP.

I think Dr. A. J. Church's figures and suggestions in the *HERALD* of April 1, worthy of serious consideration. I suppose, as he says nothing to the contrary, that he would have his two score bishops elected for life as they are now, and re-elected by each succeeding General Conference, or by mutual arrangement among themselves, so that they should change their work and residence every four years. To avoid burdening the general Church with a considerable number of supernumerary bishops, provision might be made that when any become disqualified by any reason for the performance of their episcopal duties, they shall fall back into the Conferences whence they were elected, and be provided for the same as other supernumeraries. It seems to me, however, that if the number be multiplied as Dr. C. proposes, the term of service should in some way be limited. To meet this point this method occurs to me: Let the bishops be elected for four years; but to preserve the unity and continuity of the body, let a certain proportion of them—say a majority or two-thirds—be eligible to re-election (the selection to be made by the General Conference), and let the rest return to the ministerial ranks, so that the episcopal board shall be re-enforced by a portion of new members every quadrennial. Of course all this would be likely to affect the question of "episcopal ordination." Very well, omit this term "ordination" in this connection altogether, and call it installation, or inauguration, or consecration if you will.

Whatever else might be thought of this plan, I think it will be conceded that its adoption would certainly be a practical demonstration of the declaration of our fathers that ours is a "moderate episcopacy," and would dispel all fears of "pretentious encroachments," and also be an effective check to high-churchism generally. [I beg the reader may not be alarmed by these radical propositions. They are as yet "nothing but words," and the approaching General Conference is about as likely to inaugurate "perpetual motion" as to enact anything like this! Neither let me be considered a "sore-head," for I fully believe that our Church as it is, is the best in Christendom, and is well worth all it costs. Still, some think that further improvements may be yet made. Let us observe the Apostle's rule, to "prove all things, and hold fast to that which is good." But I proceed to two other points which seem to me likely to receive earlier and more favorable consideration.]

## 2. THE ELECTION OF STEWARDS.

I think the present method of election objectionable, inasmuch as it is accomplished without the suffrage of the membership. If I remember rightly, an episcopal ruling was announced in a General Conference some years since that the "board meeting," so called, composed of the stewards and class-leaders, was the legal entity of the local society. Under our present form of discipline this is undoubtedly so, and the membership as such has no defined functions, or even legal existence. Is not this contrary to both reason and expediency, and to all analogy in our American methods? It will be remembered that, as now provided, the class-leaders are very properly appointed by the preacher, the leader being really a kind of sub-pastor. Then the stewards are elected by the quarterly conference, composed almost wholly of these same class-leaders and stewards. The actual result is that the quarterly conference each year largely re-elects itself, and the membership, for whom they are supposed to act, have no authoritative voice whatever in the matter.

Now, my plan would be something like this: Provide in each society for an organization of the membership. Let there be at least an annual meeting, for the election of stewards, and other appropriate items of business. Provision might be also made for calling other business meetings during the year, as the wants of the society may require. [The membership generally would respond more cheerfully and liberally to the calls for contributions if the condition and wants of the society were more fully understood, and they were allowed a voice in the matter.] At the annual meeting, let one of the stewards be designated as the district steward (taking it for granted that the present district organization will remain), and in the annual meetings next preceding the meeting of a General Conference let the delegates to the Lay Electoral Conference be also chosen. Thus real and legitimate representation is secured clear through, from the local society to the supreme body.

It may be objected that this popular election of the stewards would be unduly adapted to small and new societies. Very well, let an exceptional provision be made for these comparatively rare cases. It is hardly worth while to dwarf and restrict the many old and large societies to the conditions and limitations of these few mission churches.

## 3. LAY DELEGATES IN THE ANNUAL CONFERENCE.

It will be seen that the foregoing also prepares a basis for representation in the Annual Conference. I think, to avoid expense and embarrassment to the business of the Annual Conference, the lay representation should be exceedingly limited—say two or three from each presiding elder's district—to be elected by the district stewards at their annual meeting. As far as I know the laymen, they do not seek for equal representation with the ministers, but they would be pleased to be formally recognized in all the deliberative councils of the Church.

Medford, April 13.

## VERMONT CONFERENCE.

[Reported by REV. R. MORGAN.]

WEDNESDAY.

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greetings of that body in a neat and appropriate speech. Bishop Wiley responded.

The commission on the subject of Conference Boundaries appointed by this Conference to meet a similar one on the part of the Troy Conference, made their report. Said report was accepted, and the documents were ordered to be placed in the hands of the delegates to the General Conference when elected, and the said delegates were instructed to bring the matter of our Conference boundaries before that body. Considerable discussion was had upon this subject, from which it was evident that the Conference is in earnest in the matter of enlargement.

At 2 o'clock P. M., the missionary sermon was preached by Rev. H. F. Austin from the text, "Go ye into all the world," etc. The writer did not have the pleasure of listening to this discourse, but heard it spoken of as one of a high order.

In the evening the Sunday-school anniversary was held, Rev. J. S. Little in the chair. Addresses were delivered by Rev. W. C. Oliver and Rev. J. M. Freeman, D. D., of the Sunday School Union at New York.

Conference met at 8 o'clock, the first hour being devoted to a prayer-meeting. Rev. D. Lewis had the charge.

At 9 o'clock Bishop Wiley took the chair, and the Conference proceeded to business. On motion of J. A. Sherburn, it was voted to invite Rev. W. J. Kidder to preach a semi-annual sermon before the Conference next year.

Rev. J. Gill of New England Conference represented the interests of the New England Methodist.

Rev. C. W. Wilder of the same Conference called the attention of the preachers to the importance of giving due prominence to the collection for the New England Education Society.

The seat of the next Conference was fixed at Bradford.

Dr. Rust of the Freedmen's Aid Society, and Dr. Freeman of the Sunday School Union, were introduced; also several other visiting brethren, among whom was Rev. H. Lockhart, fraternal delegate from the Free Baptist Church, who represented his denomination.

A communication was received from Mexico quarterly conference, Northern New York Conference, asking that the credentials of Rev. Wilder Hemenway be restored; and they were restored.

The time fixed for the election of delegates to the General Conference having arrived, the Bishop suggested, and the Conference adopted, certain rules by which to govern the election. The Bishop appointed H. W. Worthen, F. H. Roberts and S. Donaldson as tellers, and the Conference proceeded to ballot.

While the tellers were counting the votes, the committee on Bible Cause presented their report through their chairman, Rev. J. W. Beams, who is the agent of the Vermont Bible Society. The report was adopted.

The committee on Temperance made their report, which was also adopted.

The tellers returned, and the Bishop announced that no choice had been made, whereupon a new ballot was taken. After the tellers had retired, the committee to nominate anniversary speakers reported, and the report was adopted.

Dr. Freeman addressed the Conference very pleasantly, representing the interests of our denomination in Sunday-school work. While he was speaking the tellers came in, and the Bishop announced that as the result of the second ballot H. A. Spencer, P. N. Granger, and J. D. Beaman had been elected.

Another ballot was taken for reserve delegates, which resulted in the election of R. Morgan as first reserve delegate; and still another ballot was taken.

The committee on the Tract Cause presented their report, which was adopted.

A collection for the necessary expenses of the Conference was taken.

It was voted to extend an invitation to the Lay Electoral Conference to visit this Conference, and J. D. Beaman was appointed to present the invitation.

The tellers returned, and it was announced that 78 votes cast, J. A. Sherburn had received 39, lacking one only of an election. It was voted, therefore, that he be declared elected, and he was so declared.

The committee in the case of M. B. Cummings reported that, "We do not find from the evidence submitted to us anything to demand a trial; and we recommend that his character be passed."

The report was adopted, and Mr. Cummings was granted a location at his own request.

The Lay Electoral Conference was then introduced to the body and appropriately addressed by the Bishop.

At 2:30 o'clock the anniversary of the New England Education Society was held. Rev. J. A. Sherburn, and Revs. C. W. Wilder and J. Gill, both of New England Conference, made addresses.

At 7:30 o'clock the anniversary of the Freedmen's Aid Society occurred. The speakers were Chaplain D. A. Mack and Dr. Rust, secretary of the Society.

SATURDAY.

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The Secretary of last year



The Sunday School.

SECOND QUARTER. LESSON VI.

May 9. Matt. 19: 13-20.

BY REV. W. O. HOLWAY, F. & S. N.

JESUS AND THE YOUNG.

I. Preliminary.

Our lesson belongs to the closing period of our Lord's ministry (A. D. 29), when He was passing through Perea on His way to Jerusalem. Even in this district, at the east of the Jordan, He was malevolently followed by members of the Pharisaic party, who lost no opportunity to entrap Him, if possible, by propounding plausible but subtle questions. They had just raised the question of divorce, which had drawn from Jesus certain terse expressions on matrimonial obligations, which the disciples, who were listening, wrongly interpreted. They came to the absurd conclusion that "it was not good to marry;" that there was a superior merit in celibacy over the holy and normal estate of marriage—the great and serious error which has been perpetuated in the Roman Catholic Church in this respect, and which has been the cause of much suffering and sorrow. It was during this time that Jesus, in an apt commentary on the foolish mistake into which the disciples had fallen.

II. Introduction.

Our Lord's precepts on the subject of divorce had been rashly interpreted by the disciples to favor religious virginity, whereas His words had simply been spoken permissively to those who could "receive" them—to those few alone who, in peculiar seasons, and possessing "the gift and grace of continence and the power of a chaste life," might decide to sacrifice matrimony to their spiritual calling. An opportunity at this moment occurred to correct the disciples in their false conclusions, and to vindicate the honorableness of wedlock. Mothers, either carrying or leading their children, were present in the crowd around Jesus, and were watching their opportunity to present their little ones to His blessing. They could not suffer Him to leave their midst without the legacy of His benediction on their offspring; and so, with a persistence which His disciples at this juncture thought to be especially annoying, and which they sharply rebuked, they pressed to His side. Jesus perceived, with evident displeasure, the behavior of His disciples, and welcomed the little ones with words which have been cherished as among the sweetest and most consolatory of all His sayings: "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of heaven." Nor was He content to lay His hands upon their heads in blessing; He folded them in His arms, gathered the lambs to His bosom, and taught the disciples by this act, not only the sanctity of marriage, but also that women and children, then held in light esteem, were henceforth to be lifted to their true place of honor and consideration.

Our Lord resumed His journey, after this interesting scene, when He was stopped by a young man who came running after Him and flung himself in the dust at His feet. He was well known to the people as a person of great wealth and spotless integrity, the ruler of the synagogue. He was evidently ignorant of the true dignity of Jesus, or else he was unwilling to acknowledge it, for he addresses Him with the title, "Good Rabbi;" and he was evidently deeply concerned for himself, for his question was, "What good thing shall I do, that I may have eternal life?" Our Lord took exception to the epithet "good," but directed him, if he would "enter into life," to "keep the commandments." Surprised at such an obvious direction, the young ruler asked which commandments he was to keep; and when Jesus specified those forbidding murder, adultery, stealing, hearing false witness, honoring parents, and love to neighbors, he claimed blamelessness from his youth up, in these requirements, and yet he felt that he was lacking. Jesus bent upon him a loving, tender glance, and gave him a precept which disclosed in an instant the secret disloyalty of his heart. He wanted to be perfect in obedience; then, "Sell that thou hast"—the wealth which you prize more highly than God—"and give to the poor; and come, follow Me." The test was too severe. The young man rose from the feet of Jesus, and unsimulatively sorrowing, went his way. His behavior furnished a text for our Lord's comment—that only with extreme difficulty shall a rich man "enter into the kingdom of heaven;" "easier" even "for a camel to go through the eye of a needle." And when the disciples, amazed at the saying, and conscious of the universal craving for wealth, put the question, "Who then can be saved?" they received the consolatory reply that what was impossible from a human standpoint and with merely human ability, was possible with God.

III. Exposition.

Verse 13. *Brought unto Him little children.*—They were brought by their parents, either because they had recognized something in the manner of Jesus which attracted children, or because they thought that the touch and traces of a Being like Jesus would prove of great benefit. The "children" were not merely "infants," as Luke records, but included also little boys and girls. *Put His hands on them and pray*—a customary act with rulers of the synagogues and venerable people generally in the East. The parents believed that the hands of Jesus, so potent in healing, would confer some real spiritual blessing upon their children. *His disciples rebuked them*—either the parents (Mark), or the children, or both. The fact is, the disciples had quite misconceived our Lord's true position in reference to marriage, and looked upon the conduct of these parents as an intrusion; perhaps, too, sharing as they did the low estimate then held of women and children, they thought our Lord's time could be better occupied than with such insignificant matters as blessing children.

Women were not honored nor children loved in antiquity as now they are. No halo of ro-

manence and tenderness encircled them. Too often, they were subjected to shameful cruelties and neglect (Farrar).

Verse 14. *Suffer little children*—a rebuke to the rebuking disciples. Mark adds that "He was much displeased." The meaning is, "Let them alone; don't hinder them in their natural impulse to come to Me. Forbid them not." No class of persons have fared more hardly at the hands of "disciples" than little children, despite this warning. They have been distrusted, rebuked, snubbed, in their youthful desires to come to Christ. And when they have made a profession of love for Jesus they have been watched, and criticised, and lectured because they did not cease at once to be little children and assume the decorum and gravity of adult Christians. *Of such is the kingdom of heaven*—not literally, although children doubtless "form the majority in the kingdom of heaven;" but "of such" in respect of docility of character. The kingdom of heaven is entered only by those who become as little children. "The Church," says Lange, "commonly applies this verse to the institution of infant baptism, explaining it as meaning children which are offered to the Lord, and come to Him."

To look into their innocent, artless eyes must have been a relief, after enduring those of spies and artful enemies. He himself had the ideal childlike spirit, and He delighted to see in little ones His own image. Purity, truthfulness, simplicity, sincerity, docility, and loving dependence, shone out on Him from their faces. "The Church," says Lange, "commonly applies this verse to the institution of infant baptism, explaining it as meaning children which are offered to the Lord, and come to Him."

Verse 15. *He laid His hands on them.*—More than this, according to Mark's account, "He folded them in His arms." How consolatory this loving act towards children, and these tender words, have proved to parents bereaved of their little ones, no language can tell. "Jesus was the great who loved gold for the sake of childhood. Until Jesus Christ came, the world had no place for childhood in its thoughts" (Eggleston).

Verse 16. *Behold one came.*—Just as our Lord left the scene where He had blessed the children, and while the host of Pharisees still hovered round Him as He took up His journey, this rich young man, a ruler of the synagogue according to Luke, came to Him "running," and, indifferent to the criticism of the throng, forced his way into the presence of Jesus and knelt before Him. *Good Master.*—He addressed Him respectfully, with the title of rabbi, and prefixed the word "good." *What good thing shall I do?*—He was rich, but his riches did not satisfy. He was blameless in character, exceptionally so, but even conscientiousness did not satisfy. He had heard Jesus speak, and his soul had been stirred with cravings for the life eternal. He could not let this Teacher who impressed him so deeply, depart without putting him to the question of what remained for him yet to do. "The question exhibits the highest and noblest phase of Pharisaism" (Elliff).

Verse 17. *Why callest thou Me good?*—The young ruler was an earnest seeker, and he had wrong ideas. Thus he addressed Jesus as a human teacher merely, and applied to Him as such the epithet "good." Jesus assures him that no human teacher is entitled to be called "good," none being good but God. *If thou wilt enter...*—keep the commandments. This was all that a mere rabbi could enjoin—perfect obedience to God's commands; an obedience, however, which no man ever has rendered, or can render, because of his fallen nature.

He would not be regarded as that "good rabbi," to which, in these days, men would reduce him. So he showed him the way to the youth that when he came to Him as to one who was more than man, his entire attitude, as well as his entire question, was a mistake. If the ruler committed the error of simply admiring Jesus as a rabbi of pre-eminent sanctity, yet no rabbi, however saintly, was accustomed to be obeyed, or to be the object of such an earnest prayer for the preservation of a virtuous life (Farrar).

Verse 18, 19. *He saith unto him, Which?*—Evidently surprised at being referred to those old precepts of the Law with which he had been long familiar, when he expected some new and specific command, or some peculiar heroic requirement, he asks what kind of commandments he is to keep. *Thou shalt do unto others as thou wouldst be done by.*—Our Lord specifies the four principal commandments of the second table, involving duties to our fellow-men; and adds one from the first table, and closes with the summary precept: "Thou shalt love thy neighbor as thyself" (Lev. 19: 18).

The change in the order of the Commandments, so that the first follows those which in the Decalogue it precedes, seems to imply a design to lead the seeker through the negative to the positive forms of law; through definite prohibitions of single acts to the commandments which were "the exceeding broad," as fulfilled only in the "undefining region of the affections" (Elliff).

Verse 20. *All these things have I kept,* etc.—He sincerely believed that he had, and so far as outward observance went he was probably right. He had neither been a murderer, nor an adulterer, nor a thief, nor a bearer of false witness. He had not failed to honor his father and mother, and to love his neighbor. His life had been exceptionally pure, amiable, truthful. Of the spiritual interpretation of these commandments—the anger which moves to murder, the look of lust, the inner impurity and falseness which may exist without any breach of these outer commandments, and yet for which a man is held responsible under the Gospel—the ruler knew nothing. *What lack I yet?*—There was a lack, and he felt it. He had not found peace in "doing." He had not laid hold upon eternal life. What was the lack?

Verse 21. *Jesus said unto him.*—According to Mark's account Jesus looked upon him and "loved him." There was nothing hypocritical about him. He was noble and open and genuine. True, he did not feel poverty of spirit and his heart was in his wealth, but he did feel a deep spiritual want, and this the Pharisee never confessed to. *If thou wilt be perfect*—if he never purpose to supply what lack he had, if you are determined to complete your obedience, and thus grasp eternal life. *Sell that thou hast.*—This test went straight to the heart's idolatry. Wealth to him was more than God. He wanted to do something grand, some exploit in the way of duty, and Jesus simply required of him what He required of all—to "count all things but loss," to "forsake all that he had," to beggar himself of whatever he counted dear, for the sake of his own salvation. Even life was not to be held dear, if truth demanded its surrender. It sounded very hard, doubtless, to the young ruler to condition his eternal life upon the sacrifice of his possessions, but "where the treasure is," whether on earth or in heaven, "there the heart will be also." With him the hindrance was not so much riches as love of riches. *Shalt have treasure in heaven*—the "durable riches" of eternal life, which no mold can corrupt and no thief steal. *Come and follow Me*—in My voluntary poverty and self-renunciation. "Though rich, yet for our sakes He became poor, that we through His poverty might be rich."

All we have belongs to Christ, but this command is not to be literally followed by every one (Schaff).—Not all disciples are required to abandon their property any more than

all are required to abandon their business, with Jesus and John and Matthew; but all are required to hold their property and use their industry for Christ, and subject to His order interpreted by His providence; and for both he ready to give Him an account. There is nothing in the incident, fairly interpreted, to justify the assertion that Christ condemns the possession or the acquisition of wealth (Abbott).

Verse 22. *He went away sorrowful.*—He was deeply moved, but did not submit. For the sake of his wealth, he refused to be a companion with that other disciple "whom Jesus loved;" refused to be enrolled in "the glorious company of the apostles, the noble army of martyrs," whose names will never lose their lustre, while his is utterly unknown.

He preferred the comforts of earth to the treasures of heaven. He would not purchase the things of eternity by abandoning those of the present. He made, as Dante calls it, "the great refusal." And so he vanishes from the Gospel story, and the evangelists know nothing of him further (Farrar).

Verse 23. *A rich man shall hardly enter*—shall only with great difficulty enter. In Mark it reads, "How hard is it for them that trust in riches." The "love of money" is called "the root of all evil;" and this "root" is not easily extirpated from a man's heart.

Verse 24. *Easier for a camel to go through the eye of a needle.*—The same metaphor, according to Grotius, is found in the writings of a famous rabbi, only with the word "elephant" instead of "camel." Whether "the eye of the needle" is to be taken literally of the Oriental needle, or to signify the small door in the city gate for foot passengers, the whole expression teaches an absolute impossibility. The "narrow gate" cannot be entered by one carrying with him idolized wealth, any more than it can be entered by one carrying idolized sins.

Religion is the love of God rather than of the world; the love of Jesus and His cause more than gold. Still a man may have much property, and not have this feeling. He may have great wealth and yet love God more; as a poor man may have little, and love that little more than gold (Barney).

Verse 25. *Who then can be saved?*—If the rich cannot be saved because they are rich and love their possessions, the poor cannot be who naturally covet wealth; and who are left? Our Lord's words seemed especially severe and surprising to the disciples because they associated with the coming kingdom great wealth and prosperity. "Like all Jews they had been accustomed to regard worldly prosperity as a special mark of the favor of God, for their ancient Scriptures seemed always to connect the enjoyment of temporal blessings with obedience to the divine law" (Geikie).

Verse 26. *Jesus beheld them*—looked upon them earnestly and sympathetically, with compassion for their ignorance, and with pity on account of the struggles that still lay before them. *With men this is impossible*—From the human side it is impossible for a man to conquer love of the world and of riches, and secure salvation. *With God all things are possible.*—With Him are infinite resources of wisdom and power. The difficulties which seem to man insurmountable, disappear when He works. The rich and the poor are equally under His providential care, and the hindrances of both are often removed in ways which seem to be natural, but which are really "the hidings of His power." The rich man may lose his health, or lose his wealth, and then, when smitten, he will listen to what God has to say to him.

IV. Gleanings.

1. Many a Christian do you find among the rich and titled, who, as a less numerous number, might have been a resolute soldier of the Cross; but he is now only a realization of the old pagan fable—a spiritual giant buried under a mountain of gold. Oh! many, many such we meet in our higher classes, pining with a nameless want, pressed by a heavy sense of the weariness of existence, strengthless in the midst of affluence, and incapable even of tasting the profusion of comfort which is heaped around them (Robertson).

2. Religion cannot yield us the fullness of its blessing till it brings the heart under the completeness of its gentle captivity to Christ. Submission first; then peace, and joy, and love. "Jesus, beholding him loved him;" yet sent him away sorrowing. How tender, and yet how true! It is because He would have us completely happy, that He requires a complete submission. "One thing" must not be left lacking. Whosoever would enter into the full strength and joy of a disciple, must throw his whole heart upon the altar (Bishop Huntington).

3. "Sell that thou hast," etc. The words are terribly clear, sharp and stern. Francis of Assisi heard them once. Straying into a church, they were in the lesson for the day which was read. The words seized on his conscience; they haunted him; they tormented him. He sold everything but the bare garment which clothed him. Still the obedience seemed to fall short of the Saviour's command. So he stripped himself even of his poor garment; and they clothed him in his own raiment; and they clothed him in the church, for very shame, in a peasant's tunic which he wore until death (J. R. Brown, quoted by Vincent).

4. Dr. Tyng, sr., of New York, said that in all his ministry, he had never hesitated when the choice must be made between one child and two adults, to take the child. "It seems to me that the devil would never ask anything more of a minister than to have him look upon his mission as chiefly to the grown-up members of his congregation, while somebody else was to look after the children. I can see the devil standing at that door, and saying to the minister on this platform, 'Now you just stand there, and fire away at the old folks; and I'll stand here and steal away the little ones,' as the Indians catch ducks, swimming under them, catching them by the legs, pulling them under!" (H. C. Trumbull, quoted by Peloubet).

5. There are very many who have no great faith about the conversion of children. They look on a converted child as a sort of *rara avis*, to be put into a museum of natural curiosities. Why there should be such a feeling, I cannot tell. The advantage is rather on the side of the child than the adult. Of two cases of conversion, one at thirteen and one at sixty, I would look on the elder with the greatest suspicion. I have during the past year baptized as many as forty or fifty children, and of all those whom I have talked with on the subject of their conversion, I have never proposed any for church-fellowship with greater satisfaction than I have done these little ones. Amongst those I have

had at any time to exclude from church fellowship, out of a church of 2,700 members, I have never had to exclude one who was received into the church while yet a child (Spurgeon).

V. Questions.

1. What discussion preceded our lesson?
2. What false conclusion did the disciples draw from Jesus' teaching?
3. What led parents to bring their children to Jesus?
4. Why did the disciples rebuke them?
5. How did Jesus act?
6. Explain the words, "Of such is the kingdom of heaven."
7. Describe the young man who next came to Jesus. What did he say?
8. What did Jesus mean by His comment on the word "good"?
9. Which commandments did Jesus specify?
10. Had the young man really kept these, according to Christ's interpretation of them?
11. What direction did Jesus finally give?
12. Why did he go away "sorrowful"?
13. What makes it so "hard" for a rich man to enter into the kingdom of heaven?
14. Why were the disciples amazed?

Commercial.

**BOSTON MARKET.**  
WHOLESALE PRICES.  
APRIL 27, 1880.  
APPLES—\$3.25 @ 4.50 per bush.  
BEANS—\$1.00 @ 1.50 per bush.  
BUTTER—20 @ 30c per lb.  
CORN—\$1.25 @ 1.50 per bush.  
CORN MEAL—\$2.50 @ 3.00 per bush.  
COFFEE—Mocha, at 25 @ 26c per lb.; Java, 20 @ 22c per lb.; and Mace, 14 @ 15c per lb.  
CRABAPPLES—\$1.00 @ 1.25 per bush.  
DANDELION GREENS—\$1.25 per bush.  
DRIED APPLES—\$1.75 @ 2.00 per bush.  
EGGS—\$1.25 @ 1.50 per bush.  
FLOUR—Western superfine, \$4.00 @ 4.50 per bush; common extra, \$3.75 @ 4.25; Michigan, \$3.75 @ 4.25; St. Louis, \$4.25 @ 4.50 per bush.  
FRESH FEED—\$2.50 @ 3.00 per ton.  
FISH—Shad, 12 @ 15c per lb.  
GREEN PEAS—\$1.00 @ 1.25 per bush.  
HAY—Choice Eastern and Northern, \$15.00 @ 16.00 per ton.  
HERRING SQUAD—\$2.50 per bush.  
LARD—7 @ 8 @ 10c per lb.  
LEMONS—\$2.75 @ 3.00 per bush.  
MIDDLETOWN—\$2.50 @ 3.00 per ton.  
MOLASSES—New Orleans, 42 @ 50c per gallon; Porto Rico, 45 @ 50c per gallon.  
MORROW SQUAD—\$3.50 per bush.  
MALAGA GRAPES—\$3.00 @ 4.00 per bush.  
PEARS—\$1.25 @ 1.50 per bush.  
ONIONS—\$1.00 @ 1.50 per bush.  
ORANGES—\$3.50 @ 4.00 per bush.  
PUMPKINS—\$1.25 @ 1.50 per bush.  
POTATOES—Eastern and Northern Rose, 45 @ 50c per bush.  
POULTRY—Choice, 15 @ 20c per lb.  
RICE—\$1.25 @ 1.50 per bush.  
RYE FLOUR—\$4.50 @ 5.00 per bush.  
RYE—5c @ 6c per bush.  
RICE—\$1.25 @ 1.50 per bush.  
RAISINS—Lose, Muscatel, 25 @ 27c per box; London layers, 25 @ 27c per box.  
SHORTS—\$3.50 @ 4.00 per ton.  
SEEDS—Timothy, \$2.00 @ 2.50 per bush; Red Top, \$2.25 @ 2.75 per bush; Blue Top, \$2.25 @ 2.75 per bush.  
SAGES—\$1.25 @ 1.50 per bush.  
SUGAR—Powdered, 9 @ 10c per lb.; granulated, 9 @ 10c per lb.; coffee crushed, 7 @ 8c per lb.  
STRAW—\$2.50 @ 3.00 per ton.  
TEAS—Japan, 22 @ 25c per lb.; Oolong, 20 @ 22c per lb.; Formosa, 40 @ 45c per lb.; Gunpowder, 30 @ 35c per lb.  
TURNS—\$1.25 @ 1.50 per bush.  
VENISON—9 @ 10c per lb. for saddles, and 5 @ 6c per lb. for whole carcasses.  
REMARKS.—There is a moderate home demand for Apples, but little stock here except No. 1 Rhode and Baldwin. The supply of Butter is not in excess of the demand, and the receipts continue to be sold up closely; but at the same time the receipts to dispose of the article as it arrives, and the tone of the market is not stiff. There is a firm market for Cheese, and a strictly choice article commands full prices, as the stock in Boston is reduced to a small quantity. The demand for near-by and Northern Eastern Eggs is good, and the receipts are liberal; the receipts of Western Eggs are falling of somewhat, owing to better prices in the West. The supply of Hides is still and unsettled, with buyers persistently holding off, and prices are almost entirely nominal. The prices of all kinds of Grass Seeds rule higher than last year, owing to the large demand for export to Great Britain and Germany.

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success, and all glory, and all honor, and all fame, and all wealth, and all power, and all influence, and all



## CONTENTS.

Original Articles.	PAGE
The House I Live In (poem).—India.— Into the Indian Country.—Letter From New York.—Haven Normal School.	137
Changes in the Discipline.—Vermont Con- ference Proceedings, EDUCATIONAL. OUR BOOK TABLE.	138
The Sunday-school.	
COMMERCIAL. Advertisements.	139
Editorial.	
The Gospel Itself More Effective than an Apology.—The Chestnut Street Club. Edi- TORIAL ITEMS, Maine Conference.	140
Notes from the Churches.	
Appointments of the Maine Conference.— Business Notices.—Church Register.—Ad- vertisements.	141
The Family.	
A Miracle (poem).—The Greek Morning Land.—Babylon (poem).—Wesley's Grave. —What Seven Women Did.—Through Earthly Lenses (poem).—A Love-feast as Enjoyed by a Converted Romanist.—Walk- ing by Faith (poem). THE LITTLE FOLKS. "Mother's Apron Strings." FOR YOUNG AND OLD. RELIGIOUS ITEMS.	142
Obituaries.	
FARM AND GARDEN. Popular New Straw- berries.—Then and Now.—Letter From Canada.—Advertisements.	143
The Week.	
Church News.—Reading Notices, etc.— Marriages.—Advertisements.	144

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MASS., AS SECOND CLASS MATTER.

## ZION'S HERALD.

THURSDAY, APRIL 29, 1880.

What is it about the sepulchre that secures such a reverence for a long-buried man? We read with wonder the unequalled eulogies now offered from the liberal press and pulpit to the memory of Dr. Channing. We personally sympathize with them. But could he rise from his grave some Monday morning and read the reports of the sermons preached in the pulpits of churches bearing the same denominational title that he wore when in the flesh, or listen to discussions of clubs of liberal thinkers who claim him as an intellectual and spiritual apostle, not the most orthodox minister of Boston would be more amazed. His discourses would utterly fail of meeting the speculative necessities of many of the pulpits where his praises are now sounded in sonorous periods. Some of his essays on social reform would be an open rebuke to both pulpit and pew. It would be well to reflect, in these memorial hours, that the advanced liberalism which has succeeded the high Arrianism of Dr. Channing has not exhibited more moral power in gathering and holding the people. In its progress it has not kept up the spiritual life of its churches. So far from proving aggressive and building what it esteemed a better form of Christianity, it has hardly held its own, and simply rejoices now, like an Indian Buddhist, that passing from its original form it lives in the gentler creeds of the orthodox bodies. It would be an excellent means of grace to his hearers for Mr. Savage to read, in course, the published sermons of Dr. Channing, to his people.

We are sometimes startled by the prepotency of which unbelief utters itself. But this does not in the least affect the foundations of truth. It is an easy matter to declare in a pronounced tone that Jesus was not a divine person, that His death had no vicarious virtue in it, and that retribution in another world will not follow unrepented sin; but the "foundation of God still standeth sure." These utterances have been poured forth for centuries; but Christ has lost none of His supernatural power, or of the reverence and worship of His disciples. The number of believers increases far more rapidly than the doubters. With the progress of science His Church also grows upon the earth. Many of those that turn their backs upon His Cross and His divine pre-existence, are learned and cultivated men, indeed, but not more so, nor in larger numbers, than those that accept the literal teachings of the New Testament record. In the days of His flesh the wise and prudent failed to discern His divinity, but it was revealed unto babes, and in every age and now "Wisdom is justified of her children." The philosophic club in Jerusalem, in Athens, in Rome, and in Boston ultimately bows the knee before the Son of God.

Our Methodist ministers in this vicinity have, heretofore, quite generally, held their associations for temperance purposes with the Prohibitory Alliance. They still sympathize with the fundamental principles of that association. They heartily believe in the necessity of securing political action in order to have the legislation of the State a help and not a hindrance to the temperance reform. They believe in prohibition, and look upon license as ethically wrong and utterly ineffectual to destroy or even curb intemperance. But for reasons that are obvious to those who have been connected with the Alliance during the last decade, they have felt themselves out of harmony with its modes of action rather than its principles, and have found it uncomfortable, if not impossible, to do full justice to their convictions and remain in the society. Many, therefore, have not attended the meetings for years, and quite a body of them have now formally withdrawn. All these brethren, pronounced prohibitory temperance men, stand as ready as ever to work in their various personal circles of influence, and to unite with all earnest and judicious endeavors to awaken public sentiment on the subject, to secure the destruction of the dram-shop and the most effective laws to stop the sale of spirituous beverages, and to save their fellow-citizens from the drunkard's ruin.

A correspondent wishes to know why the Lord's Prayer, as given in our book of Discipline, has "trespasses" instead of "debts" or "sins" as given in the received version, in Matthew and Luke. The Prayer given in our Discipline and used in our pulpits was taken from the Book of Common Prayer of the English Church. This is older than the received version of the Bible, and follows the translations of Tyndale. The same idea, however, is involved in all the words used. In the verse immediately following the Lord's Prayer, in Matthew's Gospel, it is said, in explanation, "for if ye forgive not men their trespasss, neither will your Father forgive your trespasss." When the new version of the New Testament is completed and accepted by the churches, it will certainly be desirable to have the form of the Lord's Prayer, which we use in the churches, conform to what is ultimately accepted to be the exact significance of the original in our present English tongue. Even then there will be a difference between Matthew and Luke, as the Greek words are different, although the idea conveyed is the same.

The things which we see are only shadows of things unseen. What we see is perishable, what we cannot see is imperishable. The visible world is made up of phantoms which like ourselves are gliding toward their hour of dissolution. The eternal is the only real, and that lieth above and beyond the temporal. God has given us a desire to reach the eternal, a presentiment that we may attain to it, and a revelation confirming our presentiment, and meeting and guiding our desire to its fulfillment. Who, then, but a fool or a madman, will limit his labors to the accumulation of the perishable? Who but the willfully unwise will incarnate in the dust upon which their feet trample those aspirations after the infinite, which, if permitted to guide their lives, would lead them from the unrest of the temporal to the blissful restfulness of the eternal?

### THE GOSPEL ITSELF MORE EFFECTUAL THAN AN APOLOGY.

Not a few persons who attended the Sabbath services in Music Hall, on Conference Sabbath, were impressed with the unintended but effective answer which they offered to the many attacks which had been made upon the same platform against revealed religion, especially against a vicarious atonement and a supernatural work upon the heart. Better than any dogmatic discourses or elaborate defenses of the religion of a renewed heart, were the one hundred and fifty religious testimonies, coming unstudied, attended with unfeigned emotion, natural and simple in utterance, from the lips of old men and young, even from children, from ministers, teachers, professional men, mechanics, farmers, from ladies of various ages and stations—all giving similar expression to a conscious change of affections and life, tested in many instances by a long period of trial and by peculiar discipline. Such evidence, from such persons, in such numbers, on any temporal theme, would be considered irresistible.

"What would Theodore Parker have said to have known that such a service was held in the audience room from whose platform he delivered his discourses against orthodoxy for so many years?" whispered a friend who sat by our side. The Bible, the divinity of the Son of God, the cross of the Lord Jesus, one could not help feeling, were infinitely safer, as enshrined in the regenerated affections of these thousands of Christian men and women, as illustrated in their joyful heart experiences, and interpreted by their humble and devout lives, than if scores of the best-appointed evangelical knights had rushed forward, armed cap-a-pie, to sustain, by parry and thrust, an encounter with the most robust challenger of the truth and divine authority of the Gospel of the crucified Jesus of Galilee. Here was the accumulative, unanswerable argument of visible facts. All these persons, for so many years, could not have been deceived. Some of them had been raised up from the lowest depths of vice, and not a few had been enabled to live saintly lives before many witnesses for a half century, not through any natural sweetness of disposition, or concurrence of favorable incidents in their daily trial, but amid many disappointments and much suffering.

This impression, which was made, not simply upon those who took part in the services, but upon others not accustomed to such exercises and every way capable of judging the sincerity of those whose voices were heard in succession, some of whom were melted to unwonted tenderness, was greatly deepened by the sermon of Bishop Andrews which followed this somewhat remarkable love-feast. Here in this hall, whose walls have been familiar with the utterances of modern doubt and the baldest forms of naturalism, it was a grateful change to hear, not an elaborate answer to the Bible, not a rational defense of revealed religion, not a discussion on the orthodox side of the question of an historical Christ, not even a proof of

the need of an atonement, and a setting forth with logical exactness of the relation which the Atonement holds to the divine mind, and to the pardon of the sinner, but a Gospel sermon, presenting the sublime and subduing fact that the Son of God, to save the world, did not save Himself, but freely offered up his life upon the cross, and enjoined the same spirit of utter consecration on the part of His disciples for the salvation of their fellow-men.

The audience was melted. A conviction more profound and effectual was secured than could have been attained by the most convincing argument. Not simply the logic, but the moral power of the Gospel was apparent. It bore its own testimony as to its divine authority as it triumphed over the judgment and affections of the hearers. It raised no intellectual opposition; it placed no hearer in an antagonistic position to itself, but simply justified its own claims before the personal tribunal of conscience. The hearer involuntarily felt his lips moving, as Christ was presented evidently crucified in our behalf, as did those of the Roman spectator present on that memorable day of suffering and of death, and saying, "Truly this man was the Son of God."

The best answer to the coarse, dogmatic utterances of members of the Liberal Club in reference to the divine character of Christ and the vicariousness of His death, as reported last week in the daily papers, is simply to continue, not apologetically, but positively, to preach Christ and Him crucified as the world's Saviour. It is not the first time that polished and cultivated doubt has sneered at the Gospel of a crucified Jew. Long ago such a plan of human salvation was a stumbling-block to His own nation and foolishness to the philosophical Greek; but then and now it was and is the wisdom and power of God unto salvation to every one that believes. Our exquisitely cultured New England Athens turns away from a criminal atonement and from a supernatural Saviour, but there is still "none other name under heaven given among men whereby we must be saved," as Peter told the family of the high priest in Jerusalem, eighteen hundred years ago.

And there is no better answer to the blasphemy which was poured forth, a week since, from the same platform as the Bishop's sermon. As if conscious of this, several young men of one of our churches exhausted the stock of New Testaments at the Bible Depository, and distributed eight hundred of them at the doors of Music Hall on the evening of Ingersoll's Sabbath night lecture. Nothing could be better. If infidelity is more powerful than truth, then the latter must fall to the earth. But it is only the fool that has "said in his heart there is no God." One breath of the Holy Spirit would sweep away all the subtleties of doubt and the sneers of malignant opposition to God and His revealed will. A revival of religion would catch up in a heavenly chariot all the thoughtless ones who filled the hall with applause at the impious wit of the defamer of Revelation. It is labor lost to attempt a formal answer. It is infinitely better to preach the Gospel itself, with power from on high, and permit it to work out its own supernatural results. For nineteen hundred years the Cross has conquered, although unbelief has been arrogant and blatant, and it is not yet shorn of its power. The little stone, cut out of the mountain without hands, shall yet fill the whole earth.

### THE CHESTNUT STREET CLUB.

The last meeting of the Chestnut Street Club was one of unusual interest. Dr. Oliver Wendell Holmes was the essayist, Jonathan Edwards the subject. Of the character of his subject Dr. Holmes spoke with respect and veneration, but as to his theology, this—to use the language of the reporter—"was spitted upon with epithets drawn from its own sulphurous vocabulary and held up in all its unnatural cruelty and monstrosity." Perhaps the most kindly intended but most dubious service attempted to be rendered to the great man's memory was in that part of the essay where the harshness of Edwards' language respecting hell was accounted for, not on the ground of personal heartlessness, but on that of plagiarism from Thomas Boston of Scotland. That the whole paper of Dr. Holmes fairly flashed with brilliancy of thought and of language "goes without the saying." At its close, the chairman, Dr. Bartol, began the discussion, and declared his sympathy with the views expressed by Dr. Holmes. Professor Benjamin Peirce said that it was surprising that from a Gospel whose corner-stone is love there has grown a belief in such a horrible doctrine as this of infant damnation and eternal punishment. It seems as if the devil must have been at Edwards' ear. Dr. Bowditch affirmed that clergymen must take a different position from that they now hold, if they want to preserve anything of the present belief in Christianity. Christ is not divine, and in that sense cannot have died to save men. Of Jonathan Edwards' doctrine of punishment, Dr. Bowditch said it was a damnable thing, and he

wondered that men ever lived under such teachings.

Wendell Phillips was evidently inclined to do the old theology fuller justice, but confessed he could not understand how so noble a product as New England character could have resulted from such preaching.

Mr. D. A. Wasson narrated the occasion of his early withdrawal from the ministry of the Orthodox Church. He emphatically asserted that he did not believe any good ever came out of Edwards' teachings. The idea of making a church of the community in all its civil and economic order was being abandoned, in Edwards' time, and religion became the effort of each individual to save his own selfish soul from hell. In his diary Edwards said that he desired so to live as to secure for himself the greatest amount of future happiness. "I don't believe he was a good man," asserted Mr. Wasson. "In that is the key to his character. Edwards had a realizing mind which understood fully the terrible import of eternal punishment and total depravity. Now the man who realizes those things and rolls them as a sweet morsel under his tongue, and then becomes a father—that man is a scoundrel." Mr. Wasson thought most men did not thoroughly realize the full terrible truth of those doctrines, but Edwards did. "He was a cold-hearted, hard man, and his exaltations would have been possible only to a man essentially and at the core bad."

Mr. Phillips here put in a word for the old Puritan doctrine, saying that the men of the time believed about two-thirds of it—that is, they did not practically follow it to the Edwards' extreme. But it is not philosophical to suppose that the clergymen, lawyers and farmers who made this country did not know what they believed. Mr. Wasson replied that Edwards was not acceptable to his people, and hence was not a representative of the ideas which have made New England. At this point Dr. Bartol interjected a story which he had been told by Channing, how when everybody's mouth was full of Whitefield and his successes, Edwards remarked: "The Lord has not thought me worthy to convert my own people."

James Freeman Clarke then entered the lists. In every man's mind, he said, there is a living and a dead theology—the former what he believes and practices in his life, the latter what he has been taught. The Calvinism of New England made people very serious in their way of thinking. There was no feeling in New England Christianity and no light-heartedness. But this very character made New England the backbone, the vertebral column, that supports the rest of the country. Yet this vertebral column is not the whole man.

Mrs. Julia Ward Howe followed, speaking of the peculiar terribleness of the old Calvinism to tender mothers who had to teach these terrible doctrines to their little children. She desired to emphasize the expressions of gratitude to Channing found in the essay and in the remarks of others. The deliverance he had wrought deserved centennial commemoration.

On call, President Warren, of Boston University, made the closing remarks. After narrating a significant incident which occurred in the early part of the century in a town adjoining Northampton, he spoke of the change which has come over New England's theological thought and life since Edwards' day. Despite all imperfections, the old theology made men live and act as in the presence of God. Any system that can do this will rear great men—men ready for the championship of the right, men eager for progress, men in sympathy with all that is godlike. This was the speaker's solution of Mr. Phillips' problem. As to the profound revolution which has occurred in the religious views of New England, it must not be forgotten, he urged, that in the same year in which Jonathan Edwards was born a man was born in old England, at Epworth, the influence of whose life and teaching has come to pervade New England as it does a large portion of the world. How this heaven worked was sufficiently illustrated by the incident told at the beginning. The new type of religion so brought in was a happy one. It emphasized divine love instead of arbitrary sovereignty. It spoke of divine justice, but only as consciously pardoned sinners must—with tears of holy joy. The old New England theology had a profound and in many ways beneficent influence, but the precious truths it held were not complete and rightly adjusted. Had they been, we should not find in the will of so holy a man as Edwards, enumerated with a bow-ditch's remarks in deprecation of the preaching of a superhuman Christ in time to come. Here Dr. Warren suggested that to the writer and readers of "Elsie Venner" the idea of a supernatural man and of a supernatural life could present no difficulty. He commended to all the study of this problem: "Given a personal God and the known facts of experience as to the possible influence of one person upon another, what would be the result of the utmost conceivable influence of a divine person upon a human being, said influence commencing at the absolute beginning of that human being's ante-natal life and continuing through his whole existence without a moment's intermission?" Only grant on God's part a desire to give men a teacher, truly divine and truly human, and the well-known views of the essayist as set forth in the romance alluded to, only facilitate our conception of the way in which that desire is believed by the Church to have been realized.

Here, then, we have, in the deliverances of this select club, the consummate fruit of New England Unitarianism, displayed with high Calvinism as its background. Dr. Warren intersects some gracious common sense into the discussion, and suggests an efficient factor in the mighty changes which have occurred in philosophy, theology and sociology, quite commonly overlooked in discussing the New England of a century ago and now. We wonder not at the instinctive and utter revision from the Calvinism and fatalism of Edwards, but these are not found in the Bible, and are not involved in the acceptance of an historical and superhuman Christ. There is a better philosophy and a diviner gospel; it is God loving every soul that He has made, and providing, in His only begotten Son, an adequate salvation; so that whose-ever believeth shall not perish, but have everlasting life. This faith works by love, purifies the heart, and sweetens the life.

### Editorial Items.

REV. E. LATIMER'S interesting pamphlet on the Seager brothers for sale at the Depository (J. P. Magee). Twenty cents a copy; ten for \$1.50.

At a recent committee meeting of the Yarmouth Camp-meeting Association, it was decided to call the camp-meeting Monday, Aug. 9, and close Monday evening, Aug. 16.

The elaborate discourse delivered at Newport, R. I., by Dr. Henry W. Bellows, at the centenary celebration of the birth of Dr. Channing, has been published in a neat pamphlet by G. P. Putnam's Sons, New York.

KENT'S HILL also has its organ. It is modest in size, neatly printed, full of matter, wise—and otherwise. It is edited and published by F. H. Butler and W. D. Luce. This miniature weekly bears the name of *Kent's Hill Item*.

DR. JAMES PIERCE, of the New Hampshire Conference, interrupts his duties as presiding elder for three weeks to take a little rest. He visits Washington on his way to Cincinnati, where he attends the sessions of the committee on Ecumenical Methodism, of which he is a member.

The memorial tribute of Dr. E. Wentworth to the late Bishop Haven is in the press of Phillips & Hunt, and will be soon issued. Those that heard it when delivered speak of it in high terms. It is an original and skillful portrait, illustrated by many fresh incidents gathered with much painstaking by the writer.

THE "Sabbath essays," the fruit of the Sabbath observances, are at last in type, and will be hastened forward into print and binding. They will be issued by the Congregational Publishing Society in a fine volume of 450 pages. It is believed they will make the best volume in Sabbath literature.

WILLIAM INGRAM HAVEN, son of Bishop Haven (who is just completing his studies for the ministry in Boston University School of Theology), is preparing a Memoir of his father, to which will be added a few of the eulogies delivered since his death, including Dr. George M. Steele's, Dr. Charles H. Fowler's, Bishop Foster's, etc. It will soon be published by B. B. Russell & Co.

WHAT was esteemed simply a good joke has become a confirmed fact. By means of a telephone in Henry Ward Beecher's church, his sermon and the music, last Sabbath in Plymouth Church, were distinctly heard in Orange, Elizabeth and Newark, N. J., and in several points in New York city. The most distant point was seventeen miles away.

The Central Tennessee College Record, Nashville, represents, in a handsome quarto sheet, with fine cuts of the various buildings, this growing University at Nashville. The issue for April is especially devoted to the Commencement exercises of Meharry Medical College. It also has an appreciative tribute to Bishop Haven.

The *Missionary Herald* for May is full of interest. With an abundance of well-selected and instructive editorial miscellany, it has interesting and inspiring papers upon missions in Micronesia, China, Turkey and Austria. The young people are not forgotten. Maps and wood-cuts ornament the pages, and aid in their interpretation. A summary of its contents would give a lively zest to any missionary's concern.

MEXICO'S cheap but neat American republications of the *English Fortnightly Review*, the *Nineteenth Century* and the *Contemporary Review*, for April, are out with full and fresh tables of contents upon current topics—the first most literary, the second philosophical and political, and the third substantial and broad in the scope of its subjects and writers. George Munro, 17 Vandewater Street.

THE more ridiculous a mistake is the better, because it thus declares itself an error. In the report of the New Hampshire Conference Rev. George J. Jenkins is announced as having been elected to General Conference by a vote of 15, which bore its incorrectness on its face. The fact is he received on the first ballot 55 out of 94 votes, with the remaining number divided between 30 candidates.

We have received the catalogue of Claffin University, Orangeburg, S. C., for 1879-80. It has as a frontispiece a wood-cut of the fine new building lately erected. In the collegiate department there are 14 pupils; in the normal and preparatory school, 167; in the grammar school, 151. Dr. Cooke is doing an excellent work for the colored people and for the State at the head of this very successful institution.

We have this from one of our missionaries in South America, sent out by Rev. Wm. Taylor:—

"The captain of the American bark 'S. R. Bearse,' writing from Concepcion Bay, Chili, states that Sunday, Feb. 15, 'Miss Lelia H. Waterhouse held a Bible reading service with us in the morning, and in the evening a praise service. She was an excellent leader. The sailors sang well, and both services proved a blessing to the crew. We were all exceedingly interested, and I hope lastingly profited.'"

REV. J. W. ADAMS writes, April 24:— "So early in the Conference year death has cast his deep, dark shadow upon us. I am summoned by telegram to attend, to-morrow afternoon, the funeral of one of my dear ministerial brethren, Rev. Nelson M. D. Granger, who was taken suddenly ill on his return from Conference, and who died at Lisbon last evening. He was a man of frail constitution, and has been brought near to heaven's gate several times within a few years. He has now entered safely, I have no doubt. He leaves a beautiful family, consisting of a wife and five children, for whom great sympathy will be felt."

REV. E. DAVIES has prepared another of his useful religious manuals. This one is, in some respects, the best of his list, and will prove an excellent little volume for distribution. It is entitled, "The Law of Holiness; An Exposition of the Ten Commandments." The volume is a plain and well-enforced exposition of the spirit of the Decalogue. It is a good "counter-irritant" to the prevalence, in some quarters, of Antinomianism. One of its best features is the epitome, at its close, of the admirable tract of Harris on covetousness, entitled, "Mammon."

A SERIO-COMIC scene occurred last week in the West Point investigation. District At-

ney Townsend asked a question, intimating that, according to the discipline of the institution, a young man lost caste by refusing to resent a blow. Gen. Schofield lost his balance and indignantly declared that Mr. Townsend was very much mistaken if he supposed the rules at West Point were based upon the teachings of the Bible! It must have been a singular exhibition of unsophisticated innocence to suppose any such thing.

THE North American for May opens with a characteristically sharp and bitter response by Judge Black to Mr. Boutwell in opposition to a third term. "The Religion of All Sensible Men," by Leslie Stephen, is a curious paper—a sort of philosophical optimism, or rather agnosticism; a calm settling down upon the opinion that whatever is, is inevitable, and that it is the height of folly to make proselytes to any one theory of religion. Christianity holds its own in spite of all superstitions because it most nearly meets the instincts of the average human heart. F. H. Underwood has a very appreciative sketch of the life and works of Ralph Waldo Emerson. An anonymous paper is given on the Monroe Doctrine and the Isthmian Canal. We have the second part of G. T. Curtis' vindication of McClellan's service to the Republic, and a chapter of critical notes upon contemporary literature.

CERTAIN ladies of New Jersey and others, of different denominations, have formed themselves into an association, entitled, Women's Union National Holiness Camp-meeting. They have arranged to occupy Camp Taylor, Denville station, on the line of the Delaware, Lackawanna and Western Railroad, about twenty miles from Newark, N. J., for a protracted meeting. Board and lodging \$7 a week. Tickets can be obtained by writing to Rev. J. M. Tuttle, at Camp Taylor, Denville, N. J. Six ladies call the meeting, the names of whom are Mrs. O. M. Fitzgerald, Newark, Miss Lizzie Boyd, Wheeling, Va., and Mrs. Anna L. Whitney, late of Japan. The chief theme of the meeting is indicated in the name of the association. It is to encourage entire consecration, to seek the endowment of the Holy Spirit, and to pray for the conversion of the unsaved. The meeting will open July 16, and continue ten days.

THE New York East Conference buried last week another of its conspicuous and excellent ministers—Rev. Charles Fletcher. He was a man of commanding presence, a very eloquent speaker and a noble reasoner. He has filled the best appointments in the Conference and was presiding elder of the New York East district. He has been an invalid for some time and was not able to attend the late Conference. He died Tuesday, April 20. He came to this country when quite young from England. He has been in the ministry for thirty-one years, and has borne a high reputation for ability, gentleness and intelligent piety. He leaves a wife and three children. His funeral took place Thursday, at the Sands Street Methodist Episcopal Church, Brooklyn. Addresses were made by Bishop Thomas Bowman and Dr. Curry. The following clergymen were the pall-bearers: Rev. Drs. M. L. Scudder, G. W. Woodruff, G. L. Taylor, J. M. Buckley and G. F. Kettell, and Revs. A. S. Graves, J. Pegg, Jr., and Hodge. The interment was in Greenwood Cemetery.

THE *International Review* for May opens with a paper by Elie Reclus, entitled, "Studies of Primitive Peoples," taking as his subject, chiefly, the inhabitants of New Guinea. J. F. Lounsbury has a paper upon the "Condition of the English Language in America," which is by no means unprofitable to our nation's vanity. A good editorial urges the advantages of open scholarships in our colleges. Thomas Dwight has a very sensible article upon "Skulls, Brains and Souls," and Ray Palmer a particularly appreciative paper upon "Oliver Wendell Holmes," as has also Luigi Monti upon "Victor Emanuel." George W. Julian contributes one of his vivid and rather pessimistic articles upon the "Abuses of the Bailiwick of Humanity," while Albert Stickney writes thoughtfully upon "Government Machinery." There are a few critical notices of contemporary literature. A. S. Barnes & Co., New York.

We have received from Dr. Nathan Allen a copy of a report, written by him, for the district of the medical state of St. John's Hospital, Lowell. It shows the amount of good work done, the great call for it, and the need of ampler funds. But the chief interest of the report gathers around the able and interesting advocacy of a "Hospital Sunday." Such a day was inaugurated and sustained for two years in our city. It accomplished excellent service and showed its great possibilities. The absence from the city of its chief mover, Rev. Mr. Channing, occasioned the unfortunate death of this hopeful experiment after a short trial. All that is needed is some one enthusiastic and devoted worker to push the matter, and all the churches would readily respond to so catholic a charity. Who will take up Mr. Channing's fallen mantle?

The three most sensational events of the past week were, first, the terrible tornado at the West, sweeping over portions of Arkansas and Missouri, almost entirely sweeping away the town of Marshall in the latter State, destroying about a hundred lives, wounding several hundred, carrying children bodily for great distances, and creating appalling destruction in the region of its destructive power. The second event was the falling of the portion of a crowded building in New York city, used for purposes of amusement—the Madison Avenue Garden—and fitted up at the time for a fair in behalf of the Hahnemann Hospital. It was crowded with people, when a brick wall on one side fell down and a portion of the roof and floors fell in. But a moment's notice was given before the catastrophe occurred. Only five persons were killed, although the panic was terrible and the ruin frightful. Many were wounded. The wall that fell was covered with valuable paintings which were looted to the fair, many of which were ruined and others badly injured. The New York papers fill their columns, discussing the casualty and attempting to fix the responsibility of putting up so sham a building and thus exposing the lives of so many citizens. The inspectors of buildings receive but little mercy, and probably merit the criticism. The last event was the intelligence flashed over the wires on Saturday, that young Kallach, the son of the Mayor of San Francisco, had shot Dr. Young, the editor, who had previously nearly taken in the same way the life of his father. This violence brings its own terrible retribution, and will, in this instance, continue so to do.

The regular monthly meeting of the Boston Methodist Social Union was held in Wesleyan Hall, last Monday evening (April 19th) with a very large attendance of members. Ten new members joined. After the dinner had been properly discussed, the question of the evening, "Should the Laity be admitted to the Annual Conferences, and should their Powers be extended in the 'Quarterly Conferences'?" was taken up; the discussion being opened by Rev. Dr. Mallahan with a well-prepared and exhaustive speech in which he favored the contemplated change and presented a plan. This was that the district stewards should elect one delegate for every six churches, and that the first two days of each annual Conference should be given up to matters in which the ministers alone are interested, and that the remaining days of the Conference session be

devoted to such business as would properly come before both ministers and laymen. It was suggested that Dr. Mallahan should so far modify his plan before presenting it to the General Conference as to provide for one delegate from each church. Rev. Dr. W. F. Warren followed in an interesting and able speech, in which he showed the great advantages that would ensue both to the church and the laymen by introducing the latter into the councils of the annual Conference. After remarks by Brother Hall favoring the change in the policy of the Union adjourned, the members feeling that they had spent a pleasant and profitable evening.

It is perhaps a good thing that this present abuse of the colored cadet Whitaker has occurred. It brings home to our own homes and business this question of caste. We need fight it with great complacency at the South, and are appearing in our denunciations. But here, under our own eyes, and in the instance of our Northern sons with their education, we find this same hateful spirit of racial ostracism; and, what is more astonishing, we find some of our own secular and religious papers apologizing for it, if not defending it. We have seen it intimated in unexpressed quarters that we cannot choose for other than social companions. Indeed, does the case of the young men of West Point not make it plain that they do not choose so to do, to make a colored cadet a companion in all hours of duty and engaged in social recreation; that they spurn his presence and avoid any common service with him, as far as possible, never to address him or to seek to aid in his engagements or to soften his solitude, never to exhibit an apprehension of a common manhood and citizenship, but to take every opportunity and every means to impress upon him the fact that he belongs to a lower race, and has social claims that are to be regarded, with his barbarism and a brutality only second to slavery itself, of which it is a legitimate child. We hope more colored young men will be sent to West Point; new officers appointed who have learned the full significance of the war, and a Christian manliness is insisted upon in the bearing of all these young gentlemen towards each other, whether of African or Anglo-American blood. With such respected colored citizens, merchants, mechanics, lawyers and ministers, move in social and professional circles without the slightest apparent self-consciousness, or any exhibition of a sense of loss of caste or self-respect upon the part of their less deeply tinted fellow citizens when in their company. And the same is true in the Senate and Supreme Court of the United States. Of all places in the land where the opposite of this should be seen, the common military school of the nation supported from the common treasury should be the last place. If this Christian gentlemanliness cannot be obtained at West Point, the sooner the institution is wiped out the better for the honor of the land.

FROM our Book Room, at New York, we have a substantial contribution to our religious literature. We specially welcome the concluding volume upon the New Testament of Dr. Whedon's admirable, condensed Commentary. The last volume includes Titus and the intervening books, with Revelation. We turn naturally to the Epistles to the Hebrews first. The introduction, in the last issue of its learned author, is one of the most interesting and satisfactory of any attempted solutions of the question of its authorship that we have read. He is convinced that it is Pauline, and accounts, by a very probable and original suggestion, for the peculiar Pauline characteristics of its language and style. The prolegomena of Revelation is also especially clear and convincing. His review of the volume is a most thorough and thorough scholarship, the same reverence for the sacred text, the same wonderful power of exact and forcible expression and condensation. The whole series forms a noble and enduring monument to the diligence, ability and piety of their author, and will hold his name in respectful remembrance in the Church long after he has joined his former colleagues in the skies. We hope to have a full review of the volume in our next issue.

The Sunday-school department has issued an entertaining and instructive work of the imagination by Rev. Dr. E. E. Burr, author of "Ecce Caelum." It is entitled, "Dias the Athenian, or on Olympus to Calvary." We had the pleasure of reading it in manuscript. It illustrates in a very graphic manner the social and religious life of Greece at the time of Paul's preaching at Mars Hill, and the story is a capital study of the history of the world from the mythology of its fathers. The story is powerfully written, and in most of its incidents seems entirely natural, while its historical intimations and references to leading actors and events are true to fact. The book will be eagerly read by our young people.

The concordance to the Hymnal of the M. E. Church by William Codville is a very thorough analysis of the book; so that with any important word lingering in the memory the hymn containing it can be found. The whole concordance is arranged under subjects. It will be a great convenience to the pastor and leader of religious services. The "Library Key," an Index of General Reading, by F. A. Archibald, A. M.; introduced by Rev. W. W. Case—a very simple and handy arrangement to have upon the table, so as to note down any striking thought or, or description in reading, with the volume and page where it can be found. It is one of the most convenient forms of an Index. "Shield of Faith," an excellent covered tract by Dr. Bowstick Hawley, in which he sustains, by Scripture quotations, our articles of religion, general rules, lapidary and church covenants and Methodist episcopacy. These books will all bring aid and comfort to a minister's library.

We cheerfully publish this bright and characteristic note from one of the best-beloved fathers of the ministry—the patriarch of Providence Conference: "For fifty-nine years my name has appeared in the appointments of the New England and Providence Conferences, and in the sixtieth year of my ministry my name is among the missing. Inasmuch as I have not been suspended, superannuated, located or expelled, I would thank you to say in your paper, F. Upham is appointed to the Fairhaven circuit."

We call the attention of our readers who are expecting to attend General Conference, to the schedule of rates of travel to Cincinnati and return, on the 5th page.

### MAINE CONFERENCE

[Reported by REV. L. LUCE.]

[Continued.]

FRIDAY.

The 8.30 morning prayer-meeting was conducted by Rev. W. B. Bartlett.

At 9 o'clock the Bishop took his chair and opened the Conference session. Took up the 8th Question: "Who are the superannuated preachers?" S. M. Vail, C. Fuller, L. P. French, C. C. Cone, J. R. M. Terman, C. K. Evans, H. P. A. Patterson, J. W. Smith, J. Mitchell, J. A. Strout, were continued as supernumerary.

J. P. Weeks surrendered his credentials and withdrew from the Church.



F. A. Robinson's relation was changed from superintendency to effective.  
C. W. Averill was located at his own request.  
S. M. Emerson was referred to the committee on relations.  
N. Andrews was returned supernumerary.  
The stewards, by Rev. S. F. Wetherbee, made their report, appropriating from \$25 to \$300 each, for the support of the supernumerary preachers and widows. The report was adopted.  
Rev. Mr. Southworth, pastor of the Bethel in Portland, was introduced to the Conference and asked the Conference to appoint a commission to act in conjunction with like commissions of other denominations in the State to build up the interests of our common Zion in destitute places. The Bishop was requested to appoint a commission of three.  
Rev. F. K. Stratton, of New England Conference, was introduced, and represented the interests of a small monthly called the *New England Methodist*.  
J. Colby and R. Sanderson were added to the committee on Conference Relations.  
C. J. Allen, S. F. Wetherbee and Perry Chandler were appointed the commission on evangelizing work in destitute places ordered by Conference.  
Resolutions commending the Maine General Hospital to the consideration of the Conference were adopted.  
The following were read: "Who are the supernumerary preachers?" John Allen, C. W. Morse, J. S. Rice, H. L. Linscott, S. P. Blake, A. P. Hillman, B. Larkin, C. C. Coville, E. Smith, Jesse Stone, J. Gerry, J. Rice, E. Shaw, C. Andrews, A. Sanderson, C. W. Blackman, I. G. Sprague, A. B. Lovell, T. Hill, J. Moor, A. Hatch were continued supernumerary. E. H. McKenney was made supernumerary, and H. B. Mitchell was made co-deacon of the second class.  
James E. Clark was reported withdrawn from the Church.  
Rev. J. C. Aspinwall, of West Wisconsin Conference, W. N. Richardson of New England Conference, J. R. Day, and Brothers Howard and Tilton of N. H. Conference were introduced.  
Conference met at 2:30 for memorial services. The exercises were conducted by Rev. J. H. Hawks. Bishop Bowman read the 15th chapter of 1st Corinthians. Rev. C. W. Morse led the Conference in a fervent prayer. The 91st hymn was sung by the choir, assisted by the large congregation. Rev. C. F. Allen read the second Scripture lesson.  
Rev. J. Hawks read a memorial paper on the life of Rev. J. Perry, who has fallen by death the past year. Rev. T. Tyrie read a memorial paper on the life of Sister Ladd. Very feeling and appreciative remarks were offered by Brother C. W. Morse, A. P. Hillman, J. R. Day, T. Tyrie, and I. Lord.  
The Bishop followed with an appreciative address on the life of our late beloved Bishop Haven.  
The Domestic Missionary Society of the Maine Conference met at 2 o'clock. S. Allen, D. D., president, in the chair. Over \$700 have been raised by the society during the year, which was equally divided between the three districts.  
The Lay Electoral Conference convened in the vestry of the M. E. Church at Saco, Friday, at 2:30 p. m. Hon. Enoch Cousins was chosen chairman and George L. Kimball, secretary. J. Donnell, of Portland, and Mr. Purinton were elected lay delegates to General Conference, and Sylvester Littlefield and B. Harriman, reserves.  
Friday evening was devoted to the anniversary of the Preachers' Aid Society. Rev. J. Colby presiding. Rev. C. J. Clark, treasurer of the society, made his report, showing a total of \$2,720—an increase about \$850 during the year past. Stirring addresses were made by E. Martin, W. S. Jones and S. F. Wetherbee.  
SATURDAY.  
At 9 o'clock Bishop Bowman took the chair and opened the business session.  
The 24th question: "Are there any local preachers to be ordained?"  
S. W. Record, recommended by Kennebec quarterly conference, and J. A. Corey, recommended by Berwick quarterly conference, were elected to ordain.  
The 25th question was taken up: "Wherein do we stand?"  
S. Vail, J. A. Corey, W. F. Berry, and E. W. Simons were continued on trial, and A. T. Hillman was discontinued.  
William Harper was admitted in full connection, and granted a location at his own request.  
Prof. Sheldon of Boston University was introduced and represented the theological department of the University. Prof. Bragdon was introduced and represented Lasell Female Seminary.  
The 10th question. Rev. C. C. Mason, President Elder of Lewiston district, read his annual report. New churches have been built at Lisbon, Orr's Island, Norway and Turner. Heavy debts have been raised at Auburn, and Gorham, N. H. The report estimated four hundred conversions during the year. T. J. True was returned supernumerary. J. C. Perry was returned deceased.  
Readfield district was called, and Rev. S. Allen gave an account of his district, reporting general prosperity, the report estimating about four hundred conversions.  
The committee on publishing Minutes was permitted to condense the various reports according to its discretion.  
Rev. G. D. Lindsay offered a resolution looking toward efforts to enlarge the collections for Preachers' Aid Society and it was adopted.  
Rev. C. C. Mason, A. W. Pottle and Dr. S. Allen were chosen a committee to consider legal questions connected with funds of the Conference.  
A paper was read from the Woman's Christian Temperance Union, suggesting a temperance day during the week of prayer. The suggestion met the approval of Conference.  
The blank prepared by the board of stewards by which to ascertain the relative claims of conference beneficiaries was adopted.  
Rev. A. W. Pottle was appointed delegate to the Wesleyan Association.  
J. F. Magee made an able defense of the administration of the Methodist Book Concern, which was seconded by the Bishop.  
C. J. Clark was appointed historical secretary.  
Conference adjourned to meet at 2:30 p. m.

The pastoral address for 1880 was read by J. B. Lapham. The report breathed an apostolic spirit and was replete with sound, practical suggestions. It should be carefully read in the Minutes. The address was adopted.  
The report of the committee on the Freedmen, by Rev. W. W. Baldwin, was read and adopted.  
The report of the committee on Temperance, by Rev. J. Collins, was read. Of course it was radical, and was adopted.  
A resolution offered by Rev. O. M. Cousins, proposing to place the sale of intoxicating drinks under the rule of immoral conduct, was adopted.  
Voted that the reports adopted by this conference be read by the preachers to their congregations and published in Zion's Herald, Maine Evangelist and New England Methodist.

The committee on Methodist Literature made their report by E. S. Stackpole, chairman. The report was adopted.  
E. M. Smith, of Providence Conference, was introduced.  
The temperance anniversary in the evening called out a crowded house. Rev. J. Collins presided. Able and spirited addresses were made by Revs. J. Benson Hamilton, Thomas Tyrie, D. W. LeLachur and J. R. Day, of Nashua, N. H.

SUNDAY.  
Through the courtesy of the Congregational society, whose church was the largest in the city, the Conference services were held in their church. Before the hour for the love-feast the house was filled. Rev. P. Jacques presided at the love-feast. Rev. W. H. Foster offered prayer. The season was one of peculiar interest, every moment being occupied with testimonies and songs.  
Bishop Bowman preached at 10:30 a. m. an excellent sermon based on Romans 1: 16, holding the closest attention throughout. The Bishop is grand in his simplicity and simple in his grandeur of thought and diction. At the close of the sermon G. D. Holmes, G. L. Burbank, E. S. Stackpole and J. A. Corey were ordained deacons.

Rev. A. J. Church, D. D., of Providence Conference, preached in the afternoon on 2 Cor. 8: 9, after which O. S. Pillsbury, W. S. McIntyre and A. F. Chase were ordained elders.

Most of the churches in Saco and Biddeford were supplied by ministers of the Conference.  
The missionary anniversary was held in the evening. Rev. R. Sanderson presiding. Rev. J. B. Lapham and Bishop Bowman addressed the large and enthusiastic meeting. The Bishop was specially interesting in his review of the missionary field he had so recently visited.

MONDAY.  
The morning prayer-meeting was conducted by Rev. D. Waterhouse. The Bishop took the chair at 9 o'clock.  
The stewards made their report, which was adopted in full.  
The following persons were appointed triers of appeals: J. Jacques, W. S. Jones, W. H. Foster, E. W. Hutchinson, D. Waterhouse, J. B. Lapham, George D. Lindsay. The Bishop returned a certified list of the ordinations yesterday.

The examining committees, delegates and Sunday-school boards for 1881 were appointed. The committee on Education presented their report.  
The Bishop was requested to appoint J. H. Pillsbury teacher in High School in Springfield, Mass.  
The Bible committee made its report by G. D. Lindsay, which was adopted.  
The report on burial of the dead was read by D. W. LeLachur and adopted.  
Rev. D. B. Randall made some remarks, thanking the brethren for their liberal contributions in his behalf. Rev. E. Martin stated that nearly \$500 had been raised for Brother Randall.

C. M. Comstock, recommended by New Bedford district conference, and J. H. Snow, recommended by Lewiston quarterly conference, were received on trial.  
J. M. Woodbury and I. Luce were appointed railroad committee for 1881.  
E. M. King, a located minister of Maine Conference, was re-admitted.  
A resolution of thanks to railroads, and the churches and people of Saco and Biddeford for courtesies extended to the Conference, was passed. A most hearty vote of thanks was extended to Bishop Bowman for the courteous and able manner in which he has presided at this session of our Conference. A vote of thanks was extended to C. J. Clark and his assistants for their faithful services, and the chairman of the delegates to General Conference was instructed to present the name of C. J. Clark as candidate for assistant secretary of General Conference.

The Presiding Elders were appointed a committee to nominate the standing committees for 1881, and publish the chairman of such committees in Zion's Herald and Maine Evangelist three months before Conference.  
Voted that when the appointments are read the Conference stand adjourned. The minutes were read and approved. Rev. D. B. Randall conducted the closing religious devotions, reading part of the 4th chapter of 2 Timothy and the 78th hymn, and offering a most earnest prayer. The Bishop's remarks which followed were full of comfort and inspiration, after which he read the appointments.

PORTLAND DISTRICT.  
PARKER JACQUES, Presiding Elder.  
Portland—Chester Park, Charles J. Clark; Pine Street, F. Hutchins; Congress Street, Ammi S. Ladd; West End, supplied by W. F. Holmes; Island Church, True Adams; Bowery Beach, Alvah Cook. Cape Elizabeth Depot, W. J. Murphy; Ferry Village, S. F. Wetherbee; Scarborough, J. M. Woodbury; Saco, Leonard H. Bean. Biddeford, D. W. LeLachur. Biddeford Pool, South Biddeford and Oak Ridge, H. B. Mitchell. Goodville, James H. Trask. Kennebunk, J. O. Cobb. Kennebunk Depot, D. Perry. Kennebunkport, B. Freeman. Cape Porpoise, W. Woodford. Conway, D. Wetherbee. Bartlett and North Conway, F. W. Smith.  
J. H. Pillsbury, Teacher in High School, Springfield, Mass.; member of Chestnut Street, Portland, Quarterly Conference.

LEWISTON DISTRICT.  
CHAS. C. MASON, Presiding Elder.  
Lewiston—Park Street, L. Luce; Hammond Street, J. B. Hamilton. Auburn, Wm. S. Jones. North Auburn, J. O. Gibson. South Auburn, Thomas Tyrie. Secorap, C. W. Bradlee. Falmouth and Cumberland, E. W. Hutchinson. Chebeague, A. Turner. Newfield, Z. R. Pratt. Gardiner, George D. Lindsay. Richmond, M. C. Pendexter. Bowdoinham, W. S. McIntyre. Brunswick, F. C. Rogers. Bath—Wesley Church, A. W. Pottle; Beacon Street, E. T. Adams. Lisbon and Sabattus, E. S. Stackpole. East Poland and

Minot, J. H. Snow. Mechanic Falls, H. Chase. Oxford and Welchville, supplied by George E. Hannaford. South Paris and Norway, E. W. Simons. Paris and Woodstock, E. Gerry, Jr. Bethel, West Bethel and Gilead, T. Hillman. Massena, North Norway and Albany, supplied by A. H. Witham. Gorham, N. H., A. B. Sylvester. South Waterford and Sweden, N. D. Center. Bridgton and Denmark, O. M. Cousins. Naples and South Harrison, B. P. Pease. Raymond and North Windham, J. E. Budden. Gray and West Cumberland, G. W. Barlow. North Yarmouth and Yarmouth, Village, A. C. Traflet. Durham and North Pownal, W. F. Marshall. Andover, to be supplied. Rumford, to be supplied. Harpswell and Orr's Island, Chas. E. Blaise. Newry, Hanover, Sandy River, Upton, Errol and Megalloway, supplied by J. Moulton. Bryant's Pond, supplied by L. G. Silevsky. D. Holmes, Village, A. C. Traflet. Durham and North Pownal, W. F. Marshall. Andover, to be supplied. Rumford, to be supplied. Harpswell and Orr's Island, Chas. E. Blaise. 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the many ladies and gentlemen have manifested such an active interest in this branch of charitable work, so by the public at large. The number of children thus favored benefited the past season (1879) 357 — their visits in the country averaging about 9 1-2 days to each. The committee announce that copies of the report may be had by calling at the rooms of the Union, 18 Boylston Street, or will be sent by mail if so requested.



BY R. H. HAINES.

## THEN AND NOW.

How often we are led in our meditation to live over the past! Events almost daily transpiring recall those scenes of many years past as fresh before us as if they were but yesterday. On reading "Wm. Lloyd Garrison and His Times," written by Oliver Johnson and published by B. B. Russell & Co., I have been carried back over those trying events of between forty and fifty years ago, and they are revived in all their realities. I do not wonder that people of the present day hesitate to receive many of the statements therein recorded. Is it possible that such events could have transpired in our cities, towns and churches in this nineteenth century? I should find it hard to believe many of those statements, had I not been an eye-witness of them—passed through mobs and riots, and been personally acquainted with so many of the persons and scenes described. Cutting and humiliating to denominational pride as many of those occurrences are, I admit their truthfulness, honesty and fairness. I am glad the book is published, to let the present and future ages know the real character of the times, and the actors in those days which tried men's souls.

### LETTER FROM CANADA.

## THEN AND NOW.

Toronto, also as a missionary deputation. His pulpit and platform services were very highly commended. His experience in India and extensive acquaintance with missions in the East supplied him with an abundance of facts and incidents relative to the success of the Gospel.

Next in succession came Rev. D. Khrol, from New York, who preached at a church dedication in Toronto, and delivered a lecture entitled, "Sense and Nonsense." The church at the dedication of which he took part, is a good structure erected in a locality where there is a numerous population mainly of a class consisting largely of Methodists.

Last, though not least, among the American divines with whom our people have recently been favored, is Rev. J. O. Peck, D. D., from Brooklyn, N. Y. This is the Doctor's second visit to Canada in a few weeks. Previously he preached and lectured in Elm Street Church, Toronto; this time he preached in the Metropolitan Church in the same city, and then on Monday evening gave his lecture, "Young Blood." The impression he made on the occasion of his former visit secured him large audiences. I was told that more than

April 15, 1880.

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**Obituaries.**

J. W. JOHNSTON

ALFRED O. BAKER, son of Joshua and Susan Baker, died at his father's home, Boston Highlands, Nov. 16, 1894, aged 20 years.

ELBRIDGE LAMSON was born in Lub Me., May 29, 1846, and died at Kernville in Southern California, Dec. 12, 1880, aged 34 years.

Brother L. was converted, baptized and enrolled as a probationer, under labors of Rev. S. S. Gross, in 1866; and

six months after was admitted into the hospital, where he continued to aid with his prayers, labors, and substance. During his service in the cause of liberty, he contracted disease, through exposure, from which he never recovered, and which gradually brought him to the state of mind only in death. Having suffered great and losing hope of recovery in this arid climate, with the advice of physicians he left a beloved wife and three children, and came to California to see again in this life, and sought milder and more healing airs of South California, where a younger brother was residing. For a short time his health seemed to improve, but the disease was not completely eradicated, and his complete recovery might be effected; but as the summer season passed away, repeated attacks of disease troubled the heart that was hoping for recovery, and he died bravely for his family, and for the cause of liberty, and the love of home with courage. He wrote to his wife that the struggle was hard, but victory would be the sweeter." He attained the victory now. Very sudden and unexpected came the end of his earthly life, and immediately

murmur nor complaint was known to escape her lips, and when loving friends would extend their sympathy, and speak of her great sufferings, she would sweetly remark, "My sufferings are light compared with those of my Saviour who

Thus passed to the heavenly world one greatly beloved in life by all who knew her from childhood as a kind, gentle, amiable, self-sacrificing loved one. May all the dear ones who could not attend the funeral, and all her many friends meet her in the better country.

JOHN GIBSON.

CORTEZ DARLING, late of Bristol, died in Providence, Jan. 3, in the 74th year of his age.

The deceased was very extensively known, his business as a cotton manufacturer occasioning his residence in different parts of the country.

The death of a lovely daughter, who left the world in great triumph, was the occasion of his awakening and conversion. He resided at Hope Valley at the time of the death of his daughter, and he built a Methodist church there. The day the house was dedicated he gave himself to God in baptism. In the various places where he lived he was an earnest worker for the cause of truth and temperance. He labored zealously in the last-named cause as far back as the Washingtonian movement, and his zeal never abated. His sympathies were large and generous, and he was a man of good cheer in every possible way. In the family he was kind and affectionate, and he was as devoted a husband and affectionate as a father. For the last three years of his life he was a great sufferer from cancer in the throat, and he died in the midst of his affliction. As death drew near his attitude was unswerving. Just before he died he said, with a smile, "It is all bright and clear," and gently passed away. A large number of his children and grandchildren mourn their loss.

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